A Friendly and Seasonable

ADVICE

TO THE

Roman Catholicks

OF

ENGLAND.

BY

THOMAS COMBER, D. D.
Prebendary of *York*.

The fifth Edition enlarg'd: with an addition of the most convincing Instances and Authorities, and the Testimony of their own Authors for the same.

LONDON,
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IMPRIMATUR

G. Jane R. P. D
March 20. 167$\frac{6}{7}$ HEN. *Epiſc.* Lond
à Sac. Dom.

Edinburgh, *June.* 10. 1686.
I Allow this Book to be Re-printed
Edinburgh.
JO. EDINBURG

TO HIS

HONOURED AND Worthy Friend

Mr. S. B.

Concerning the former Edition.

SIR,

I Cannot answer your Inquiry till I have not only commended, but encouraged your charity to your Country men of the Roman Communion; it being an excellent Piety to endeavour to reduce them into the right way, who are so confident in the wrong. The zeal of most men expresseth it self by fury and clamour against Dissenters, whilst you shew your esteem for the rational Principles of the Church of *England* by your diligence to propagate them, and your desires to reconcile its mis-informed Adversaries to them. It is one of the great properties of Goodness to be communicative, and a copy of St. *Paul*'s most obliging charity, *Acts* 26. 29. to wish that all whom you converse with, were as happy in the choice of their Faith, as you know your self to be: wherefore that I may as well quicken your generous design, as invite some others to imitate so good an example, I will propound these few considerations.

The relation in which the Engliſh Romaniſt
ſtand to us ſhould excite our care; for they ar
all Natives of the ſame Country, Subjects of th
ſame Government, and are called by the
ſame general name of *Chriſtians*: many of them
our kind Neighbours, familiar Acquaintance, o
near Kindred, and ſome of them (where thei
Prejudice doth not blind them) perſons of grea
reaſon, and of ſo good inclinations, that they ar
not made vicious by the evil liberties whic
their Principles do allow: and ſhall we for wan
of affection or courage ſuffer them to be kept i
Ignorance, and impoſed on at preſent, and to b
led blindfold in ſuch a way as will extremel
hazard the Salvation of their precious Sou
hereafter? If all the relations they bear to us d
poſſeſs us with any real affection for them, w
cannot but do our utmoſt to undeceive them
The frauds indeed of the Guides of that Churc
are daily more and more laid open, but for wan
of ſuch a charity as yours is, they who are chief
concerned, ſeldom come to the knowledge
them: I am ſure thoſe excellent Pens whic
diſcovered them, did not deſign we ſhould mak
their deluſions the ſubject of our mirth, but th
means to convert the Souls of thoſe that ar
linked to us in ſo many bonds, that it is a ſham
we ſhould ſuffer them to be ſo deceived.

2. But we uſually excuſe our remiſneſs, unde
the pretence that it is impoſſible to conve
them: had our Anceſtors ſo eſteemed it, th
World had wanted the bleſſing of the Refo
mation: I grant 'tis difficult, becauſe of the
rooted prejudice, and the policy of the
Leader

Leaders, yet not impoſſible becauſe many have undertaken it, and prevailed. So that as *Seneca* ſaith in another caſe, *it is not becauſe of the difficulty that we do not attempt it, but becauſe we do not attempt it, therefore it ſeems difficult*, Ep. 104. The Philoſopher tells us, *where there is no difficulty, there is no opportunity to exerciſe either art or vertue*: and if we were once willing to take ſome pains for ſo noble an end, it would much allay the trouble thereof, to conſider the advantages which it may bring not only to the party which is the object of our charity, but to the Church, yea and to our own Souls alſo: for *He that converteth a ſinner from the errour of his way, ſhall ſave a Soul from death, and ſhall hide a multitude of ſins*, Jam. 5. 20. *and they who turn many to righteouſneſs ſhall ſhine as the Stars for ever and ever*, Dan. 12. 3. Nay moreover if ſuch Pious endeavours ſhould want ſucceſs on Earth, they ſhall not fall of a reward in Heaven.

3. And finally, If we conſider the unwearied induſtry of our Adverſaries in ſeducing, methinks it ſhould awaken our diligence, in ſtrengthening the weak, and reducing ſuch as are out of the way. It had been very ſtrange if the Apoſtles ſhould have been unwilling to travel for the propagation of the right Faith, and the winning Souls to Heaven; when the Phariſees compaſſed Sea and Land to reconcile a Proſelyte to their particular Sect; and yet alas it is too often ſeen, *that the children of this world are wiſer in their generation than the children of light*, Luke 16. 18. The Hermit *Pambo* accidentally beholding a theatrick woman dance exquiſitely before a looſe Aſſembly at *Alexandria*,

is said to have wept abundantly, to consider how much more pains she took to serve evil ends, than he himself did to serve God. Had we as much tenderness as that holy man, doubtless we have as great occasion for our shame and sorrow, when we see others more active to advance the Mystery of Iniquity, than we are to promote the glory of God, and the salvation of our brethrens Immortal Souls.

These Considerations, *worthy Sir*, I know have excited your charitable resolutions, and I hope will prevail with many others to endeavour the reformation of their deceived Friends: Wherefore that I may answer your desires, and contribute my poor assistance to so pious and generous a design, I have sent you the following Papers, wherein the Delusions of that Party are discovered as plainly, yet as modestly as may be, that they may see in a little room how much it is their interest and advantage to embrace the true Catholick Religion of the English Church. I know all these particulars have been more fully handled by better Pens, but most of these Writings have been by way of dispute, and intended rather to convince than persuade. So that they may be very proper to give fuller satisfaction in any particulars doubted of, when their great Prejudices are first a little removed: besides there are many through unavoidable business, company, or other divertisements, who either have no leisure or no inclination to read a larger Volume, being of *Callimachus*'s mind, that

a Μέγα βιβλίον μέγα κακόν, apud Athenæum.

A great book is a great evil a. who yet may be prevailed with to spare one hour for so small

ſmall an abſtract as this. The Jewiſh Talmud tells us of a noble Heathen, who came to Rabbi *Hiltel*, and offered to become a Proſelyte, if he could teach him the whole Law at one leſſon, *Tract. Sab. fol.* 31. and if you meet with any of his mind, they may perhaps be gratified with this little Abridgment, wherein the miſtakes of the Roman Perſwaſion are put into as narrow a compaſs as they can well be reduced to; ſo that even thoſe who are yet reſolved to be of that Church may perhaps not be unwilling to peruſe it, that they may at one view ſee, what their Religion is charged with. And if it do not gain ſuch perſons, yet it will teach them to cenſure mildly, and to diſſent from us with more moderation: and as the volume is ſmall, and ſo may invite thoſe to its peruſal who are delighted with brevity, ſo the ſtyle is as mild as the matter would allow, and can give no juſt offence to any: the particulars are ſo plain, and ſo fully proved more at large by others, that the Author reſolves not to diſpute, but in pure charity to adviſe the Romaniſts not to reſiſt apparent truth and reaſon, having no worſe intentions towards them than to ſet them into the beſt way to Heaven; and if any be angry at him or you for this, they are the greateſt enemies to themſelves, and more concerned for their preſent Opinions, than for their everlaſting Salvation; but it is to be hoped the ſincerity of your intention to do good may oblige ſome kindly to accept this Manual, at leaſt as a teſtimony of your love; to whom if you have the liberty of Diſcourſe, you ſhall do well to clear thoſe exceptions which Prejudice may ſuggeſt, and at leaſt to obtain from them a reſo-

lution, impartially to enquire into the truth of that which they ſo confidently do believe: and ſure, it is infinite pity that perſons of excellent reaſon ſhould be ſo much enſlaved, as not to dare to ask the right way to bliſs of any, but thoſe who have an abſolute dominion over them, nor once to go about to judge for themſelves in a caſe of ſo great Concernment.

I would be loth to think ſo hardly of their Superiours, as to ſuppoſe they interdicted their Adherents from all converſe with us; for this were the exact parallel of the *Muſcovian* policy, where it is death for any to travel out of their own Kingdom without eſpecial licence, for fear they ſhould never endure their former bondage, when once they have ſeen the freedom of other Nations: and if once you can prevail ſo far, that they will impartially compare their own Opinions with ours, it is probable they may become our friends. I ſhall add no more but to wiſh this Token may be as kindly accepted as it will be charitably offered by you, and to aſſure you, you ſhall never want his prayers for your ſucceſs, who is,

Sir,

Yours to ſerve you.

TO

TO HIS

Esteemed Friend

Mr. *W. R.*

Concerning this present Edition.

SIR.

YOUR account of the speedy dispersing of this little Tract, encourageth me to hope, it hath not only been acceptable to the world, but also blessed be God to the reducing some from Roman Opinions, and the establishing others in the Protestant Faith; And that it may more effectually serve to these desirable Ends, I have been content to obey your Request, in reviewing it in order to another Impression, Which (you tell me) is now desired. In which Review, I have rectified the Method of the whole, and illustrated and strengthened every part, with the Addition of so many of the most convincing Instances and Authorities as could be put in without too much swelling the Bulk. I confess I did suppose the things to be so evident, and so plainly proved in larger discourses, that I was not curious before, always to bring Proofs of my Assertions: But now your Letter acquaints me both that some

Roman-

Romanists (*who resolve boldly to deny, what they cannot otherwise evade*) *have questioned the truth of some parts of this charge; And also that those Protestants whose charity hath invited them to seek their Friends conversion, have desired I should add my Authors to confirm these Allegations: Therefore for the full satisfaction of both Parties I have proved all the particulars by the Testimony of such Authors whose Evidence is unquestionable, chusing usually the plain confession of Popes and Cardinals or other approved writers of the Roman Church, that so those of that Party may believe these Matters from the mouth of those whom they esteem their best Friends, which they would suspect, if we related upon our own Credit, whom they unjustly account their Enemies; And though their present Romish Priests should deny those things, which the most Eminent Writers of their own Church have formerly acknowledged, they are not to be doubted of upon that account, since the confession of their former writers against their own party is better Evidence, than the denial of the later can be for it: for* No man will lie (*saith* Tertullian) to his own disgrace, but rather for his credit: And it is more fit to believe such as confesse against themselves, than such as deny for themselves.

So *that none can justly doubt of*
a Tertul. *Apol.* cap. 32. *these truths thus attested: And he that once believes them, and yet retains the Religion of* Rome *must be of a humor differing from the rest of mankind, who cannot chuse a known delusion, nor delight in sitting under apparent abuses. I must expect the admirers of that once famous Church will entertain these just and necessary Accusations there-*

with

with some little heats of Passion; but I hope it will calm those hasty motions when they deliberately consider, that since I say no more than Truth I do no injury to Rome, *and the Charity which I have for them obliges me to say so much,* And why (*saith the Philosopher*) art thou displeased at me who have done no more than a *Looking-glass* doth to the deformed, having only shewed thee to thy self as thou art? Shall the *Physician* be said to reproach him whose disease he discovers to him *b*? *They will remember I hope that I have undertaken the office of a* Friendly Counselor, *whose duty (according to the* Grecian *Sage*) *is,* Not to advise that which is most pleasing, but that which is most profitable *c And if in compliance with this Rule I shall somewhat displease them to their advantage, I shal not only obtain a Pardon, but merit their Thanks also in the end: However I ask no more, than that laying aside their prejudices, they will put on so much affection to their own real interest as to weigh the Reasons and arguments upon which my* Advice *is grounded, and if they be convincing and persuasive, I desire them not to resist their own freedom, now despise him that sincerly seeks their good; but if they absolutely resolve the most rational and just Motives shall not persuad them to alter their old Opinions, I shall pity and pray for them, but can use no other Methods in this case; for it is* Counsel *&not* Command *which I give, since men should be reasoned and not forced into a right Faith, and would God the Roman Church had never obtrud-*

b Arrian. *in* Epict. *l.* 2. *c.* 14.

c Diog. Laert. *in Vit.* Solon.

obtruded her Opinions upon the world by any other means, but these gentle and rational persuasions, her Neighbours then would not have had so just cause to complain of her. And now Sir, *since I write, and you and other zealous Protestants act by these fair Methods, if our endeavours for our Countrymens Conversion be not maliciously misconstructed, they cannot be censured to tend to the harm of any, but must be confessed to aim at the present and future happiness of all that we shall address our selves to in this Matter: And I shall rejoyce if my pains herein may attain these blessed ends, and let you particularly understand how gladly I would encourage your love to the Church of* England, *and comply with all your Pious desires, since I am,*

SIR;

Your affectionate
and
faithfull friend.

Friendly

Friendly and Seaſonable

ADVICE

TO THE

Roman Catholicks

OF

ENGLAND.

The Introduction.

My Friends and Country-men,

IT is obſerved by others, and complained of by your ſelves, That you lie under many inconveniences, by reaſon of your ſtiff adherence to thoſe Opinions which *Rome* calls *Religion*: the charges you are at to maintain a foreign Juriſdiction, and your want of the Communion of thoſe Chriſtians among whom you live, the uneaſie Rites impoſed on you here, and the great hazard of your Salvation hereafter, are reckoned by others to be evils appendant to your profeſſing the *Faith* of that Church. But if you your ſelves do not feel or not fear theſe things, and ſo account them no

grievance,

grievance, yet you are ſenſible of other preſſures, and frequently complain, that *your eſtates are obnoxious to the penalties of the Law, and your Perſons expoſed to the general hatred of the People.* You tell us, *you want many Priviledges of other Subjects, and lie under many burthens from which others are free*: You preceive, that *your actions are obſerved, your deſigns ſuſpected, and your Party accuſed to be the cauſe of all Publick evils.* How far ſome of your own Perſwaſion have contributed hereunto, I ſhall not take upon me to judge; eſteeming it a more charitable employment to offer ſome expedient to free you from thoſe ſad effects, which you complain of, then either to enquire after the cauſe of the Nations general Antipathy to your Religion, or diſpute about the Occaſion thereof: wherefore, whilſt ſome accuſe your *practices*, and others deride your *worſhip*, I have ſo much affection for your *Perſons* (as my Country-men) and ſo much charity for your *Souls* (ſince you bear the name of *Chriſtian*) as to preſent you with ſome uſeful *Advice.* 'Tis true, the common apprehenſion concerning you might almoſt diſcourage ſuch an Attempt, it being generally believed, that a *Roman Catholick*'s prejudice is like theirs in S. *Auguſtine*, who (*being deſcended of misbelieving Anceſtors*) *preferred their Extraction before the Truth*: and like the reſolution of *Cotta* in *Cicero*, who ſays, *That no diſcourſe of either learned or unlearned men, ſhould ever remove him from the Opinion received from his Fore-fathers, concerning the worſhip of the Immortal gods* a. But I know many of you are maſters of more reaſon than to ground

a Cicer. *de natur. Deor. lib.* 2.

ground your Faith upon so uncertain a Foundation: *It is not the part of wise men* (saith a learned Father) *to be enslaved to a received Opinion, nor rashly to give up themselves to their Fathers customs; but to endeavour to find out the Truth* b. And it is the advice of the great Apostle, *to prove all things, and hold fast that which is good* 1 *Thess.* 5. 21. because it is a *zeal without knowledge*, and foolish obstinacy to be confident of that which we never did examine. I can easily believe your Spiritual Guides will esteem no sin more mortal, than to inquire into those Principles which you receive from them, and they will scarce allow you the liberty to peruse a few lines presented by so charitable a hand: But their Prohibitions (me-thinks) should make you more suspicious and inquisitive, and cause you to resolve to try that Coyn which shuns the Touch-stone, knowing that *Truth seeks no Corners, and that which is Real fears no Test.* The Church of *England* puts no such Restraints upon her adherents, nor is she unwilling to have her Doctrines tried by Scripture and the best Antiquity; because she finds those are her best Sons that have inquired most narrowly. *Evil needs a mask and a disguise* (said the brave *Agesilaus*) *but Light makes true goodness to be more illustrious and more lovely.* And a greater than he saith, *Every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, but he that doth truth cometh to the light.* S. *John* 3. 20, 21. If therefore you have but so much consideration as to suspect, and so much courage:

b Theodoret *de Curand. Græc. affect. Serm.* 1.

courage as to examine, I should not be without hope, that my *Advice* might take place, since (as *Plato* notes) *Every soul is unwillingly deprived of Truth, which men cannot resist when once it appears unto them*: I shall ask no more of you than to search impartially, whether the Doctrines wherein you differ from the Church of *England*, deserve so firm an assent as you give them; and he that dares not do this, is not a Disciple, but a Slave. It may be those Counsellors may please the heady *Bigots* of your Persuasion better, who advise them to ease their mind by reproaching the Laws and the Government, or to attempt the shaking off their Grievances by more desperate courses: But I do not believe the wiser and more sober *Romanists* can approve such cursed motions, there are many of them too noble to admit such thoughts. It is the *Stoicks* character in *Galen*, *That they would rather betray their Country than renounce their Maxims*: But I take those of your Party to be generally of a better temper, and therefore I hope you will account it to be far more Friendly and Seasonable *Advice*, to try these your Principles strictly, before you expose your Country or your Selves to suffer all the ill Consequences of your rigid maintaining of them; and if you once rightly understand them, I hope you will discern they do not deserve to be retained at so dear a rate: so that it is possible you may resolve to quit your mistaken Opinions and your real Sufferings together. However, though your Enquiry shall not have this effect, yet this Trial of your Principles ought not to be wholly declined; for I would advise you to examine the *Roman* Doctrines, if it were

but

but only to declare, that your Religion is not a blind and accidental choice, and to vindicate your ſelves from the charge of the Old *Samaritans, who worſhipped they knew not what.*

SECTION I.

Whether the Roman *Opinions, which differ from the Church of* England, *be the Old Religion?*

I Doubt not, but theſe who have been educated in the *Romiſh* Religion, as well as thoſe who have inconſiderately turned to it, do pleaſe themſelves in fancying they are of the *Old Religion*; and hence they aſſume and appropriate to themſelves the Name of *Catholicks*, upon this preſumption, that they do intirely, and in all things, agree with the Ancient and Univerſal Church: But (*my Friends*) if you have the patience to enquire, you will find there is no good ground for this perſwaſion; it being evident the *Roman* is not the *Old Religion*, in any other Articles, but only in thoſe which are found in the *Apoſtles Creed*, or founded upon the plain words of *Holy Scripture*; for that is the *Old Religion* which God revealed at firſt, and which Chriſt and his Apoſtles taught. *That is truſt which was the firſt* (ſaith *Tertullian*) *and that was firſt, which was from the beginning* c. So S. *Cyprian*; *we ought not to regard ſo much, what ſome others before us have thought fit, as what Chriſt himſelf, who was before all, hath done* d, Now, if that be the *Old Religion*, which is taught

c Tertullian. *in Martion. lib.* 4.

d Cyprian. *ad Cecilian. Ep.* 36.

of

in the Holy Scripture and the Creed, herein the Religion of *Rome* cannot pretend to be *Older* than the Religion of this Church, becauſe we hold all theſe Articles as well as they; yea, if the caſe be rightly ſtated, the Church of *Englands* Faith is the *Old Religion*, and not that of *Rome*; for ſhe profeſſeth, *To believe nothing as an Article of Faith; but what is read in Holy Scripture, or may be proved thereby:* Artic. vi. But the *Roman* Church declares, *They receive Traditions with the ſame veneration that they do the Scriptures.* Concil. *Trident.* Seſſ. 4. So that we hold all the Principles of the *Old Religion*, and no other: but they (under the pretence of *Traditions*) have invented and added many points to the *Old Religion*, which are not mentioned in the Bible, and Decreed other Articles contrary to the *Old Religion* recorded in Scripture, and all theſe are a *New Religion*; and yet theſe are the Doctrines in which we differ. In all the Principles which are truly the *Old Religion* we and they generally do agree; but if you take the Religion of the *Roman* Church for the Doctrines in which they differ from us, it may be juſtly ſaid, they are of the *New Religion*, and we of the *Old*, ſince our Religion was recorded in Scripture ſixteen hundred years ago (as our *Adverſaries* ſeem to confeſs, when they call us *Scriptuarii*, Scripturemen: *Prateol.*) whereas all that which is properly their Religion is of much *later Date*. And that I may not be thought to invent this Charge, or to accuſe the *Roman* Church wrongfully, I will inſtance in the moſt principal of the Doctrines wherein we differ, and bring in your own Doctors as Witneſſes of this Truth.

1. That

1. That *Prayers to the Saints* are not mentioned by Christ nor his Apostles, is confessed by *Salmeron*, *Lindan*, and *Bannes*. *Etherianus* saith as much of *Prayers for the Dead* f. *Indulgences* are not to be found in Scripture, nor in the Antient Doctors, say *Durandus*, *Major*, *Cajetan*, and *Antoninus* g. *Transubstantiation* it self cannot be proved by Scripture, if you will take three *Cardinals* words for it *h*. And if our designed brevity would allow it, the like might be proved of all the rest.

But we must proceed to shew, there are some *New* things in the *Romish* Religion, directly contrary to the Scripture. The taking the *Cup from the Laity* is contrary to our Saviours Institution, as that very Council of *Constance* confesseth which first enjoyned it; for they say, the Sacrament shall be given in one kind only to the people, *Non obstante, &c. notwithstanding our Lord did appoint it in both*; *Concil.* Constant. *Sess.* 13. And your own Authentick vulgar Translation (as if this Innovation had been foreseen) where the Greek only hath, *we are all partakers of one bread*, adds [*& de uno Calice*] *and of one Cup*: 1 Cor. 10. 17. The Veneration which you give to *Images*, seems to all Impartial eyes directly contrary to the

e Salmeron *in* 1 *Tim. cap.* 2. Lindan. *Panop. l.* 3. *c.* 5. Bannes 2. 2*æ. qu.* 1. *Art.* 10. *conclus.* 2.

f Hugo Etherian. *de regressu animæ.*

g Durand. 4. *Sent. dist.* 20. *qu.* 3. Major. 4. *d.* 2. *qu.* 2. Cajetan. *Opusc.* 15. *cap.* 1. Anton. n. *part* 1. *sum. tit.* 10. *cap.* 3.

h Fisher *de Captiv. Babyl. c.* 10: *De* Alliaco *in* 4. *Sent. qu.* 6. *art.* 1. Cajetan. *ap.* Suarez *Tom.* 3. *disp.* 46.

the Second Commandment; and though your Prieſts will not directly confeſs it, yet their general leaving out the *Second Commandment* in your Catechiſms, and cutting the *Tenth* in Two, to keep up the number, and conceal the omiſſion from the vulgar, is a fair Evidence, they themſelves ſuſpected that this Commandment made againſt them, and feared others would apprehend it ſo. To theſe you may add, *Praying in an unknown Tongue*, which *S. Paul* condemns in one whole Chapter, 1 *Corinth.* xiv. as ſome of your own Commentators on the place confeſs: As alſo the making *Saints* and *Angels* your *Mediators to God*, when the ſame Apoſtle poſitively ſaith, *There is but one Mediator*, viz. *Chriſt Jeſus*: 1 *Tim.* 2. 5. All theſe therefore cannot rightly be accounted any part of the *Old Religion*, properly ſo called: But if we ſhall deſcend lower, theſe, and many other Points of your Religion are ſo far from being the *Old Religion*, that the Writers of the *Roman* Church do acknowledge, they were not known to the *Primitive Fathers*; yea, they record the very time when moſt of them were impoſed. The Doctrine of *Purgatory* was firſt built upon the Credit of thoſe fabulous Dialogues attributed to *Gregory* the Firſt; or if they were his (which many doubt) this was ſix hundred years after Chriſt, and it was not generally believed in the Church five hundred years after, as we learn from an Old Hiſtorian, *Otto Friſing. Chron. An.* 1146. And as for the *Prayers* made *to deliver Souls* from thence (that gainful Article of your Church) we are told by your own Authors, that the firſt who cauſed them to be appointed by your

your Church, was *Odilo* Abbot of *Clugny*, *an.* 1000*. The worſhipping of God by *Images*, was not allowed by the Ancient Fathers, ſay your own Authors, *Clemangis*, *Polyd. Virgil*, and *Pereſius Aiala*. And all men know, this kind of uſe of *Images* can be derived no higher (as to its being Decreed) than that deſpicable Council *k*. in the *Eighth Century*; but both the Doctrine and the Council alſo was rejected for many years after by the *French*, *Engliſh*, & *German* Churches *l*. *Indulgences* are not Ancient, as Biſhop *Fiſher* confeſſes *m*: Nor is there any good proof in your own Authors for them before the time of Pope *Alexander* 3. *An.* 1160, or the Council of *Clermont* however, *An.* 1096, *n*. And the firſt who made Money of them was *Bonif.* 9th. *An.* 1390. as *Platina* and *Polydore Virgil* tell us *o*. And the firſt *Jubilee* (the great Market for them) was not an hundred years before *p*. The forcing all *Prieſts* to vow *Single Life*, and renounce their Wives,

* Ranul. Higden *Polychron l.6. c.* 15. Petrus Damian. *Vit.* Odilon.

k *Concil. ſecundum* Nicæn. *An.* 787.

l Heveden *Annal. Par.* 1. p. 405. Matth. Weſtmon. *Anno.* 793.

m Fiſh. *in* 18. *Artic.* Luther.

n Scioppius *de Indulg. cap.* 12.

o Platin. *in Vit.* Polyd. Virgil. *de Invent. l.* 8. *cap.* 8.

p *Temp.* Boniface. 8. *An.* 1300. Polyd. Virg. *ut ſupra, l.* 8. *c.* 1.

was

was firſt obtruded upon the *Church* by Pope *Hildebrand* q. *Without any Precedent* (ſaith an Old Hiſtorian) *and* (*as many thought*) *of an indiſcreet Zeal, contrary to the Holy Fathers Opinion* r. And yet he was not obeyed here in *England* In this for above a hundred years after; for our Ancient Records ſay, *All theſe Decrees availed nothing, for the Prieſts by the Kings conſent ſtill had their wives, as formerly* ſ. *Auricular Confeſſion* to a *Prieſt* was never impoſed as neceſſary until the *Lateran* Council t. It being little above fifty years before, that we are informed by the famous Maſter of the *Sentences*, and by *Gratian* your great compiler of the Decrees, that it was in our choice, whether we would confeſs to God only, or to the Prieſt alſo u. and *T. Aquinas* confeſſeth this was the Opinion then x. *Tranſubſtantiation* (the diſcriminating Doctrine of your preſent Church) was not held by the Fathers, as your own Doctors acknowledge y. and one of the Infallible Heads of your Church affirms, *That the Elements ceaſe not to*

q *An.* 1074. Matth. Weſtmon. *eod. An.* Vincent. *Spec. hiſt. l.* 24. *c.* 45. Antonin. *lib.* 16. *cap.* 1. §. 21.

r Sigebert. *Chron. ad An.* 1074.

ſ *Hiſtor.* Petroburg. *Anno.* 1127. *ap.* Spelm. *T.* 2. *p.* 36.

t *Concil.* Later. *Can.* 21. *An.* 1215.

u Peter Lomb. *l.* 4. *ſentent diſt.* 77. Gratian. *de Pœnit. diſt.* 1. *c.* 89. *circ. An.* 1150.

x Tho. Aqu. *in* 4. *Sent. diſt.* 17.

y Gregor. *de* Valent. *de Tranſub. lib.* 2. *cap.* 7. *Cardin.* Cuſan. *Exercit. l.* 6.

to be of the ſubſtance and nature of Bread and Wine z. The Schoolmen confeſs Tranſubſtantiation is not Ancient a. And two of the moſt famous of them plainly deny it b. The Adminiſtring the Sacrament in One kind, is no older than the Council of Conſtance (as was noted before c. the practice of the whole Church and of Rome it ſelf being otherwiſe till then d. Finally, many things were never decreed and impoſed as neceſſary to be believed till the late Council of Trent; ſuch as the equalling Apocryphal books and Traditions to the undoubted Canon of Scripture Juſtification by the merit of Good works, &c. Which Council of Trent was never fully owned by the Catholicks of France e. Nor was it ever received as a lawful Council by this Engliſh Nation.

z Gelaſius Pap. de duabus Naturis contra Eutych.

a Ap. Suarez. Tom. 1. in Euch. diſp. 7.

b Scotus in 4. Sent. cap. 11. qu. 3. Durand. in 4. Sent. diſt. 10. qu. 1. n. 13.

c An. 1415.

d T. Aquin. in Johan. 6. Alphonſ. à Caſtro adv. hæreſ. lib. 6.

e Bochell. de Decr. Eccleſ. Gallic. l. 5. tit. 20.

It would be too tedious to run over all the reſt of thoſe Points wherein the Roman differs from the Engliſh Church, or elſe it might be ſhewed, that the Appeals to Rome, and the Pope's univerſal claim, Veneration of Reliques, Invocation of the Bleſſed Virgin, Pilgrimages, &c. were wholly unknown to the three firſt Centuries, as the ingenuous Romaniſts will confeſs, and our Writers have largely proved

ved. by all which it appears, that the *Old Religion* of *Rome* for the first three hundred years, had no formal *Invocation* of *Saints* nor *Angels*; no *Purgatory*, nor *Prayers* to be delivered thence; no *Images*, no *Transubstantiation*, no *half Communion*, no *Jubilees*, no *Indulgences*, no constrained *Cœlibate*, no Prayers in an *unknown Tongue*, no customary *Auricular Confession*, no *Apocrypha* in her Canon of Scripture, nor the rest: Now if you strip your Church of these Doctrines, she retains scarce any thing, but the Protestant Articles of the Church of *England*; But if you take *Rome* with these Additions, her Religion is not so *Old* by far as the Religion of this Church. Perhaps it will be pretended, *Though these Decrees were made in later Ages, yet the Determinations were made by vertue of Apostolical Traditions preserved in the* Roman *Church from the very beginning*; and upon this pretence your late Writers of Controversie have generally laid aside all Arguments from Scripture and Ancient Fathers, and resolve all into *Oral Tradition* and the *Infallibility* of the *Roman* Church. But what is this but to confess, that the *Scriptures*, the *Ancient Fathers*, and all *written Records* (which are impartial witnesses) do make against them? only these *unknown Traditions*, which are only in their own keeping (and may be of their own devising) these, they say, bear witness for them, which is to make themselves Judges in their own Cause; and may justly occasion your enquiry, whether the *former Popes* knew of these Traditions or no? if not, how then came the *later Popes* to the knowledge of them? If they knew of them of *old*, why did they let them

sleep

leep so long, and suffer the Church to err for so many years for want of them? Did they discharge heir *universal Headship* well in this Concealment? But in very truth it is evident, the *first Popes* knew of no such Traditions, and the *later Popes* have invented them to support their new designs; which appears by the *Ancient Popes* declaring directly contrary to these pretended *Apostolical Traditions*, of which take a few Examples. Pope *Gaius* writes, *That the Righteousness of the Saints avails nothing to our Pardon or Justification* f. Pope *Gelasius* denies *Transubstantiation*, as was noted just now g. The famous *Gregory the Great* saith, *He himself was the Emperors Servant, and owed him obedience* h. and declares, *That God had given the Emperor power over Priests as well as others* i. The same Pope disowns the Title of *universal Bishop*, as unfit for him or any other k. He also determines, *That it is lawful for such of the Clergy as cannot contain, to marry* l. And he allows *Images* for History and Memory only m. A later than he also in the *Canon Law* Decrees, that in such Dioceses where there be people of divers Languages, *The Bishop shall provide fit men to celebrat Divine offices, and minister the Sacraments of the*

f Gali *Epist. Decret. ad Felice, ap.* Binium. *T.* 1. *p.* 173.

g Gelas. *de duabus Nat. contr.* Eutych.

h Grego. *Mag. Epist. ad* Maurit. *lib.* 2. *Ep.* 62.

i *Idem ad* Theod. *lib.* 2. *Ep.* 65.

k *Idem ad* Eulog. *lib.* 7. *Epist.* 30.

l *Respons. ad Interrog. secundam* Aug. Cantuariens.

m *Ad* Seren. *lib.* 7. *Epist.* 109.

Church, according to the diversity of Rites and variety of their Languages: Decretal. Greg. l. Tit. 31. cap. 14. The aforesaid Pope *Gregory the First* affirms, that *the Book* of Maccabees *is not Canonical*. And as well the *Ordinary Gloss*, as the *Old Edition* of the Bibles which were allowed by the *Roman Bishops*, and used in the Church before the Council of *Trent*, do all distinguish between the *Canonical Books* and those which the *Protestant* Church now call *Apocrypha*. Yet the contrary to

n Greg. *Mag. Expos.* Job. *l.* 19. *c.* 17.

these hath been afterward decreed upon pretence of being *Apostolical Traditions:* By which account you may see (if your *Prejudice* hinder not) that the present *Roman Church* (as it differs from the *Church of England*) retains neither the *Old Religion* of the Scriptures, nor that of the *Primitive Church* in general, nay, nor that of the *Ancient Church* of *Rome*; for they have omitted some Points, added others, and altered so many, that though *Rome* keep the *Old* Name, it doth not keep the *Old* Faith. *We may now seek* Rome *in the midst of* Rome (as *Juvencus Vitalis* said) *Nor can it be denied* (saith another) *but the Roman* Church *is not a little different from its ancient*

n *Gloss. Ordin. An.* 1200. *in Præfat. de libris Canon, & non Canon.*

Biblia Complutens. *in Præf. à Card.* Ximenio *approb. à* Leone X. *An.* 1502.

Biblia Vulg. edit. Basil. *cum Gloss. Ord. An.* 1506.

Biblia S. Pagnini *&* Birkmanni, *&* Vatabli *per* Rob. Stephan, *A.* 1541.

ent beauty and ſplendor

There is not the Faith, e Manners, nor the Wor- ip of the *Primitive Roman* urch; and therefore according to S. *Ambroſe*, ey that have not Peter's Faith cannot ſucceed to eter's *Inheritance* p. and S. *Hierome* obſerves, *They e not the Sons of the Saints ho poſſeſs their places, but ey which follow their works:* nd, *That only* (ſaith *Lactantius*) *is the Catho- ck Church which retains the true worſhip of God*

o Caſſander *de Officio boni Viri.*

p Ambroſ. *de Pœnitent. lib.* 1. *cap.* 6.

You might have ſeen and eard in *Rome* of Old, a iſhop without a *Triple own*, or the Title of *Uni- rſal*, Churches without *ages*, Prieſts under no Vows of *Single life*, canles without any names of *Saints*, or *Ora nobis*, the Miſs celebrated in a *known Tongue*, bles calling divers books *Apocrypha*, which are w reckoned *Canonical Scripture*; People not ſſlived by *Auricular Confeſſion*, not debarred of e *Cup*, not frighted with *Purgatory*, nor im- verliſhed with purchaſing *Prayers* and *Indul- nces* to ſave them from thence, &c.

q Lactant. *Inſtit. lib.* 4. *cap. ult.*

To conclude therefore, Why may you not ſtly deſert them, who have in ſo many things parted from the *Old Religion*, taught by riſt and his Apoſtles, believed by the An- nt Fathers, and received by the firſt and beſt ſhops of that ſame Church? If you deſire to really of the *Old Religion*, nay, If you would ld the Faith of the Primitive *Roman* Church,

you may come much nearer to it, by embracin
the Religion of your own Country, than b
retaining the Opinions of the Modern *Church*
Rome, which are moſt of them meer *Innovation*
And though you have reverenced them whil
you ſuppoſed them *Ancient* and *Apoſtolical*, ye
we hope you will now renounce them, whe
they are evidently diſcovered to be *Gibeonite*
diſguiſed on purpoſe to deceive, and (notwit
ſtanding their *mouldy* pretences, as if they ha
come *from far*, and were deſcended from *A*
cient Times) their true Original is much lat
and nearer to this preſent Age.

And now, *Secondly*, It will be eaſie to d
termine, That as the *Roman* is not the *Old R*
ligion, ſo neither ought the Profeſſors of it
appropriate to themſelves the Name of *Cath*
lick. For whether we take it in the Prima
and Grammatical ſenſe for [*Univerſal*,] or
its common acceptation for [*True Believers*,
The *Romaniſt* hath no peculiar Right to th
Venerable Title: Firſt, becauſe their *Faith*
thoſe Points wherein it differs from the Chur
of *England* is not Univerſal; for the Chriſtia
holding the *Faith* of *Rome*, are not abov
fourth part of thoſe that believe in Chri
Which account we thus make out. Firſt *Bellon*
(a *Romaniſt*, and one whoſe book was Licen
at *Antwerp*) aſſerts "that the Rites of t
Greek Church "ſpread wider than thoſe
the "*Latine* r. and t
judicious Mr. *Brerew*
proves, the Greeks do
exceed ſ. The worthy
Edwin Sands affirms

r Bellonii *obſer. lib.* 1. *cap.* 35.

ſ. *Enquiries, chap.* 18. *pag.* 139.

" the *Greek* Church in number exceeds " any-other—and the Proteſtants in " number and circuit of Territory are " very near equal to the Papal part * To which may be added all thoſe Chriſtians in *Aſia* and *Africa*, which are neither of the *Roman*, nor of the *Greek* Church, and which are reckoned up in the aforeſaid Mr. *Brerwood*, ** making up a Number as great as any of the former: So that reckoning the Greek Church for one part, The Proteſtants for another part, and thoſe *Aſian* and *African* Chriſtians for another Part, and then the *Romaniſts* are but only one fourth part of ſuch as believe in Chriſt; And it is very odd to ſay, that the fourth part is the whole: And ſurely (*my Friends*) you cannot ſeriouſly think the *Roman Church* to be the *univerſal* (or *Catholick*) *Church* in this ſenſe, when you remember that the *Pope*'s Authority is not acknowledged by the Generality of thoſe *Chriſtians* living in *England*, *Scotland*, and *Ireland*, with the Plantations thereunto belonging; nor by thoſe of *Denmark* and *Sweden*, nor by thoſe of *Tranſylvania*, *Walachia* and *Moldavia*, nor by the large Church of *Ruſſia*, nor by the populous States and Provinces of the *Dutch*, with their many Plantations abroad; nor by at leaſt five parts of ſix of the vaſt Country of

* Europæ Speculum (*mihi*) *pag.* 258, 269.

** *Enquiries*, *chap.* 19, 20, 21, 22, 23, 24 & 25. *from pag.* 139. *to pag.* 183.

Upper *Germany*, nor by two parts of three the *Switzers*, nor by those of *Geneva* and *Piemont*, nor by very many in *France*, *Hungary*, *Poland*, &c. How many Millions of *Christians* are there in the *Eastern World* who have no dependence on the Roman Church? *The Christians* the *Greek Church* (properly so called) under the three Patriarchs of *Constantinople*, *Alexandria* and *Antioch*, those of *Armenia* (who are professed Enemies of *Rome* and yearly Excommunicate the *Pope*,) The *Georgian Christians*, with many other lesser Names in *Asia*, the *Abassin Christians* in *Africa*; all these are not of the Communion of the Roman Church, and therefore, how can that *Church* pretend to the Title of *universal*, or *Catholick* in this sense? But secondly, if you say you are *Catholicks*, that is, *true Believers*, in all Points; I desire you consider, that none say so but your Selves, and 'tis suspicious, *their witness is not true, who bear witness to themselves*, S. John v. 31. And when so many Articles of *Faith* are New, It is probable some are False; since the *Oldest* things in Religion are the truest and the best: So that upon the whole Enquiry, the *Church* of *England* may more justly claim the Title of *Catholick*, because the *Principles* thereof are few, and clearly deduced from *Scripture*, believed in the *Primitive Church*, and universally received by all sorts of *Christians*, who differ in some *Ceremonies*; but for the *Points*, which *this Church* accounts necessary to Salvation, the whole *Christian World* generally agrees in them. And since the *Religion* of the *Church* of *England*

the moſt *Ancient* and moſt *univerſal*, you will be more truly of the *Old Religion*, and more properly ſtyled *Catholicks* by embracing the *Faith* profeſſed in your own Country, and diſowning thoſe who damn all *Chriſtians* but them of their own Party, although it be Evident there are in the World, *Chriſtians* far more in number than they, and among thoſe many equal in *Learning* and ſuperiour in *Piety* to the beſt of the *Roman Church*, who for all this are reprobated and ſentenced to *Eternal Flames* by their uncharitable *Anathema's*.

SECTION II.

Whether the ſaid opinions were not introduced for evil Ends?

ALthough all this be matter of *Fact*, and acknowledged by your own Writers, yet I muſt expect, the venerable Eſteem you have ſo long had for the *Roman Church*, will make you ſlow to believe this deſerved charge of *Innovation*; and perhaps you will wonder how ſo *pure*, ſo *celebrated*, and ſo *Orthodox a Church*, as *Rome Primitive* was, ſhould vary ſo much from her *firſt faith*: yet ſince the *Change* is ſo Evident, and ſo well atteſted, I hope at leaſt your Curioſity will tempt you to Enquire: Firſt, *For what ends ſhe ſhould bring in theſe New doctrines.* Secondly, *By what means they became ſo generally beleived.* Thirdly, *Of what nature the things themſelves are.* Fourthly, *whether there be Authority ſufficient in the* Roman Church *to impoſe them on the whole* Chriſtian World. Fifthly,

whether the Catholicks of England *ought to be sway-ed by that Authority to imbrace them:* And if in examining these Particulars any thing shall be spoken which sounds harshly to your ears, (accustomed to hear nothing but *Encomiums* of *Rome*) I shall desire you to consider, that *Truth* is seldom grateful to offenders; and I must say with one of the Writers of the *Popes* Lives, *We relate these things because they were done, and and if the Popes would not have base or evil things reported of them, they must do no such things; or if they do them, not fancy they can be so concealed, as that they shall not be known nor related to posterity: Papyrius Masson.* de Vit. *Pont.* For my own part. I profess, I take no delight in accusations; nor shall I say any thing out of malice to that *Church*, but out of pity to the souls of those who without reason dote upon it: First therefore if you enquire, *what ends the* Roman Church *could have to bring in these New Doctrines?* I Reply, The first decay of that *Church* began in her Manners. *For after there were christian Magistrats* (saith St. *Hierome*) *the Church became fuller of riches, and emptier of Vertue* * And for the *Roman Bishops*, they began very early *to affect a Dominion beyond the bounds of Priest-hood*, as *Socrates* notes †; which made St. *Basil* say thirteen hundred years ago, *I hate the pride of that Church* * and caused a *Heathen* Historian of that Age to say, *The* Roman Bishops *were richly clad, carried in Litters*

* Hieronym, Vitâ Malach.

† Socrat. *hist. lib.* 7. c. 11.

* Basil *Epist.* 10: & Baronius *Tom.* 4. *An* 327. § 32.

Litters, and profuse in their feastings †; But the faults of that Age were small in respect of Aftertimes for as their *wealth* and *power* increased, their *manners* grew still worse and worse, as we find by the complaints of *Salvian* and many others, till at length about the year 900, your own *Baronius* saith, *The face of the* Roman Church *was become most filthie, when lewd and potent* Curtezans *swayed all there: At whose pleasure* Sees *were changed,* Bishops *placed, and which is horrid to pious ears, their* Paramors *were thrust into* S. Peter's *Chair, false* Popes *which only serve to fill up so great a space of Time in the Catalogue of Bishops* *. And a Writer who lived in those Times tells us, *The world was amazed at the Manners of the* Romans †. *It is strange* (saith another Historian) *how far in that Age they were degenerated from the piety of the Old Popes* *. *This Age* (as Another speaks) *was especially unhappy in this, that for about an hundred and fifty years, there were fifty* Popes *wholly fallen from the Vertue of their Predecessors, being disorderly and Apostatical rather than Apostolical* *. And if our brevity would permit it, we could shew out of *Platina*, *Onuphrius*, and Others of your own Writers, that there was no *Reformation* in all

† Ammian. Marcellin. *Hist. lib* 27.

* Baron. *Annal. Tom* 10. *An.* 912 §. 8.

† Gerbert. *Epist.* 40. *ad.* Stephanum *Rom. Eccl. Diacon.*

* Sabellicus. *Ennead.* 9. *l.* 2.

*Genebard. *Chronolog. lib.* 4. *to Secul.* init.

the Ages, while these *New Doctrines* were in coyning: Now it is the Great Philosopher's observation, *That wickedness is destructive of good Principles* *. So that it is no wonder, if in such *Decays* of *Piety*, and such a *flood* of *Iniquity*, the *Roman Church* did bring in many *New Articles* suitable to her Manners; and I think when *Pride*, *Luxury* and *Covetousness* possess the Chair; we can hardly expect any other Law but such as shall gratifie these affections: And the *Practices* as well as the *Decrees* of *Rome* for diverse of the later *Centuries* have so apparently tended this way, that it hath been taken notice of by all those of her own communion whose affection hath not robb'd them of their discerning powers; yea, even in *Catholick Countries* it hath abated much of the Reverence formerly paid to that *See*, by reason the designs thereof are so apparently *secular*, tending not to the Salvation of Souls, but the support of their own Grandeur: Which makes me admire our *English Romanists* should hug their Chains, and adore those who abuse their well-meaning devotion with *Articles* of Faith serving rather to carry on the Designs of the Imposers, than the Salvation of their over credulous Believers. Me thinks an easie apprehension might discover, that the *Roman Guides* govern you by Principles that have more of *Machiavel* in them, than of *Conscience* or *Gospel-simplicity*, and a little consideration will inform you, that those things which they teach

* Aristot. Ethic. lib. 6.

teach you to call *Religion*, are Arts to inſlave and impoveriſh you, and Engines to advance themſelves to the higheſt pitch of honour and abundance. St. *Bernard* (though a great friend to the *Roman Church*) ſaw this, when he ſaid, *At* Rome *all regard is given to Honour, but to Holineſs none at all* *. Were this the fault of particular mens evil management (from which no Society is free) it were more excuſable, but there are Doctrines added to the *Old Catholick Faith*, (even moſt of the *Tenets* wherein they differ from the *Church* of *England*) which are plain Artifices to increaſe the *Power* and *Wealth* of *Rome*. Doctrines for which they diſpute with us upon *Demetrius's* Principle, *becauſe thereby they have their gain* *Act.* xix. 25. And many think the Guides of your Church contend for ſome of theſe Principles, not becauſe they believe them, but becauſe it is their intereſt the people ſhould be perſwaded of them; which makes them ſecretly laugh at their credulity who will be impoſed on by them, as that great *Cradinal* did, when he gave the people (who flocked about him) his *Benediction* in theſe words; *Qui vult deeipi deciplatur*: And it is a vile ſuſpition of this which we may gather from that obſervation of *Hoſpinian*, *That in* Italy *the name* [Chriſtian] *is uſed for Ideot or Fool* * But to be more particular, let us look over ſome inſtances of ſuch *New Doctrines* as are taught in the *Roman Church* for Secular ends.

* Bernard. *de Conſid. l.* 4. *c.* 2.

* Hoſp *de orig. Monach. l.* 6. *c.* 66.

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We begin with the Doctrine of *Implicit Faith*, or *believing as the Church believes*, a Doctrine unknown in S. *Cyril's* time, who speaking to his *young Christians, bids them not meerly believe the things he spoke, because he affirmed them, unless he did demonstrate them to be so out of the Divine Scripture**. And truly this *Novel Doctrine* may agree with *Pythagoras's, Ipse dixit*, and a good shelter for *Paganism*, the best Argument for which, *Balbus* saith, is this, *that he had received it from his fore fathers.** The *Jewish Rabbins* told their Disciples, *They must believe whatever they taught them, though they should say, that their right hand was their left*: and it was becoming enough in *Apelles* the Heretick to charge his *seduced* Scholars, *not to examine his Principles by Reason**: But it is below the Honour of true Religion to desire to be taken upon trust; so that this Doctrine is a policy of your Priests to secure their evil principles from being enquired into, and a device to make you depend on them as *Infallible Oracles*, who can by this means lead you blind-fold whither they will, and impose any thing on you which serves their Interest, under the pretence of *true Religion*.

*. Cyril. *Catechet.* 4. *p.* 84.

*. Cicero *de Natur. Deorum, l.* 3.

*. Euseb. *hist lib.* 5. *c.* 13.

2. *Auricular Confession* to a Priest was *voluntary* of old, and only used in case of a *troubled Conscience*, or a *strong Temptation*: But it is now made necessary at stated times, in all probability to make the Priests masters of every

mans

mans *Secrets*; to discover the least inclination of their *Proselytes* to leave them, to keep the *Laity* in awe, and make them venerate and depend upon their *Spiritual Guide*, who hereby hath them at his mercy: And their *Doctors* do affirm, *that in some casts it is lawful to discover what is revealed to them in confession, especially if it concern the* Roman *Church* *. And thus they have an *Intelligencer* in the breast of every great man of their Communion. The *Exempting* the *Regular Clergy* from their *Lawfull Bishops Jurisdiction*, which St. *Bernard* complains of as an unjust thing *. And the *freeing Ecclesiasticks from their Natural Princes Authority is*, that the *Pope* may have Subjects numerous and potent to give *Intelligence* and abet his *Interest* in the bowels of all Kingdoms. The *Popes Supremacy*, *Appeals* to *Rome*, the *Collation of benefices* and *other preferments*, the *Creating* their *Maker* in the *Mass*, with many others, do all aim at the Honour of the *Church of Rome*, and the making its most *inferior Priests* revered. But because the Honour of the *Church of Rome* cannot be maintained without *vast riches*, it is obvious to all, that many of their *New Doctrines* and *Practices* have been introduced with design to fill the Churches *Treasuries*: or if *Ignorance* and *Superstition* were the Mother of these *gainfull devices*, it is certain *Co-*

*. Al. Hal. *Par.* 4. *q.* 28. *mem.* 2. *art.* 2. Panorm. *c.* Omnis, *de pæn. & rem. n.* 24. D. Soto. *de rat. detec. Secr. mem.* 3. *q.* 4.

*. Bernard. *de Consid. lib.* 3. *c.* 4.

covetousness

vetouſneſs hath been an officious Nurſe unto them. As in the caſe of *Purgatory*, and *Prayers to deliver Souls from thence*, a *Novel fancy*, feared and ſuſpected at firſt by ſome, but countenanced and decreed by that Church, thereby to oblige the people to give liberally for *themſelves* or their *deceaſed Friends*, to thoſe who ſell their *Prayers* ſo commonly that they occaſioned that Proverb, *No Penny, no Pater Noſter*. It is impoſſible to reckon the vaſt ſums that this *Opinion* brings in, for ſo many *Maſſes*, *Dirige's*, *Requiems*, for thoſe *Trentals*, *Obits*, and *Anniverſaries*, which the deluded *Romaniſts* purchaſe, with Oblations of *Houſes* and *Lands*, *Plate*, *Veſtments*, *Jewels*, *Images*, and *Ready money*. And it is very remarkable, that the fear of loſing this income was one main Impediment to reſtrain the *Pope* from yeilding to a *Reformation*. To theſe may be added the Doctrine of *Images* and *Invocation of Saints* with the reports of *Miracles* done at certain places, and the Device of *Canonization* by the *Pope*, (an Honour that none of the *Saints* for the firſt five or ſix *Centuries* ever had,) but certain it is, that people being perſwaded of *Miracles* wrought on Earth, and *Interceſſion* made in Heaven, by theſe Saints, do undertake *Pilgrimages*, to theſe places, and make Oblations there; or elſe *ſend* their Offerings, if they cannot go: And this in ſo exceſſive degrees, that there have been, and are ſome *Shrines*, which outvy the *Treaſuries* of the greateſt Princes *of Europe*; we may inſtance in *Tho. Becket's* at *Canterbury**. and the ſtill famous Lady of *Loretto*†

* *Antiq.* Can-

retto †: The *Reliques* also of all other Saints, yea, such as are said to belong to *Jesus* himself, have been formerly carried about to collect Money, yea, sold for great sums, and are accounted *marketable ware*, and very *gainful Commodities* in the *Roman* Church. The *Year of Jubilee* and *distribution of Indulgences* are used as devices to get money, as your own Writers complains *. The Popes pretence to a power of *dispensing* with *Vows* and *Oaths*, *Leagues* and *Contracts*, *Marriages in prohibited degrees*, &c. fill his Coffers with *Silver*, and his Court with *Suitors*. The taking money for *Penances*, and granting *Absolution* upon it for *notorious sins*, is so known an Infamy, that we have the very Book in our hands, copied out of the Original in the *Apostolick Chamber*, setting down the rates and sums to be paid for *Absolution* from the most *horrid wickednesses*: And to convince us that *Money* is the only thing sought by the Church in these *Absolutions*, the said book tells us, that *These acts of Grace cannot be granted to the Poor, who have nothing, and therefore cannot be comforted* *. And though the *Priests* and *Fryars* have these and many more ways to draw money from the people; yet the Pope uses them but as Spunges, to suck in *wealth* from others, that he may squeez it

† Lassels *Voyage to Italy.* terb. *fol.* 247.

* Polydor. Virgil. *de Invent. l.* 8. *c.* 1.

* *Vide. Taxam Camerae Apostol. Impress.* Parisiis.

it into his own Coffers afterwards: For it is ſcarce within the the reach of *Arithmetick* what ſums the *Roman Church* receives from the *Inferiour Clergy* and *Biſhops* for *Inſtitutions, Confirmations, Inveſtitures, Palls, Firſt-fruits Tenths, &c.* The very *Tenths* and *Firſt-fruits*, formerly enjoyed by the *Pope*, amounting in this Nation, as we now compute them, to above 20000 *l. per Ann.* And in the time of the *Roman* Juriſdiction here the *Clergy* paid him a *fifth part* of their Livings, ſometimes for two or three years beſide: and for the *Engliſh Biſhops*, their ſubjection to *Rome* coſt them dear, *Walter le Gray* Archbiſhop of *York* paying Ten thouſand pound *ſterling* for his *Pall**. And it was complained in the 23th of *Henry* 8th that the *Papacy* had receiv'd out of *England* in about forty years paſt for *Inveſtitures of Biſhops* only, *threeſcore thouſand pounds**. And their Doctrine of forcing all *Prieſts to renounce Marriage, is* maintained by the policy of the *Roman Court*, that they may not only profit by them living, but by their Heirs when they die, their being no other good reaſon to be given for this rigid Impoſition, for ſure they will not ſay, it is ſimply unlawfull for *Prieſts* to marry, ſince *Pius* the Second affirmed, *They may be allowed to marry* and their great *Canoniſt* ſaith, *there is as great*

*Matth. Pariſ. *pag.* 274.

* L. Herbert. *hiſt. Hen. 8th. p.* 230.

* Plus. 2. *in Geſtis Concil.* Baſil. *vide item Platin, in ejus vita, p.* 329.

great reaſon to allow Prieſts *marriage now as ever there was to reſtrain it* †. What then! do they forbid it that *Prieſts* may be more pure? that cannot be the reaſon, becauſe St. *Paul* ſaith, *Marriage defiles not*, Heb. 13. 4. And *Fornication*, which certainly doth defile, is tolerated, if not allowed *, and called a *venial ſin*†: however reputed by their *Caſuiſts* a leſſer ſin in the Prieſts, then *Marriage**. And how pure this Doctrine makes your *Clergy*, let experience and your own Writers teach you *There are many* (ſaith St. *Bernard*) *who cannot be hid for their Multitude, nor do they ſeek to be concealed through their Impudence, who being kept from Nuptial Remedies, run into all filthineſs* *. *There are few free* (ſaith another) *in theſe days from the crime of Fornication**. The Pope thinking it almoſt a Miracle ſome Ages ſince to hear a *Candidate* for a Biſhoprick atteſted to be a *pure Virgin*† The true Reaſon therefore of this Doctrine, which occaſion ſo much *wickedneſs*, we may learn from the *Canon Law*: which allows not Regular Biſhops to diſpoſe of their *Eſtates* by Will, nor others of the Clergy to be too

‡ Panormitan *de Clericis conjug. Can.* Cum olim.

* *Decret.* P. Alex. *l.* 3. *tit.* 2. *c.* 3.

† *Gloſſ. ad* Gratian. *diſt.* 82. *c.* 5.

* Ibid. *diſt.* 34. *Can.* 7. Coſterus *Enchirid. de Cælibat. cap.* 17.

* Bern. *de Converſ. ad Cleric. cap.* 29.

* *Gloſſ. ad* Gratian. *diſt.* 82. *c.* 5.

† Matth. Pariſ. *hiſt. An.* 1234.

too free of their *Alms* in their ſickneſs*, (how earneſtly ſoever they exhort the *Laity* thereunto:) And thus the *Church* becomes their Heir: And *theſe Spoils of the Clergy* (as they very ſignificantly term them) *which fall to the Church at their deaths amount to a good round ſum*, as a judicious *Author* obſerves*. I cannot expreſs one half of thoſe Arts which the *Roman Church* hath to drein both *Clergy* and *Laity*: But certain it is, they do draw a Maſs of *Treaſure* Annually from the Countries under their yoke, Inſomuch that it was complained of to the Council of *Spain*, that *Pope Pius* 5th *had got fourteen Millions out of that Kingdom in a ſhort ſpace* * And in the time of *Henry* 3d of *England* it was computed, that the *Popes Revenue out of this Nation exceeded the Kings**. And another time complaint was made by the *Engliſh*, that *there went three ſcore thouſand Marks yearly out of his land to Rome* † I ſhall not mention the *Frauds* and *Cruelties* uſed in the Collecting this Money, only nothing that *Johan. Sarisburienſis*, a great *Bigot* of the *Popes* (and a hot ſtickler in *Beckets* cauſe) aſſures us, That the Legats *of the Apoſtolical Seat, did Tyrannize over the Provinces*

* *Decretal. Gregor. lib* 3 *de Teſtam. tit.* 26 *cap.* 7. 9.

* Europ. *Specul. pag.* 197.

* Europ. *Specul. pag.* 198.

* *Antiquitat.* Britain. *p.* 178.

† Matth. Pariſ. *pag.* 667. & *Epiſt. Anglor. ad Innocent.*

Provinces, as if the Devil (ſaith he) *were gone out from the preſence of the Lord to ſcourge the Church* * yet to oppoſe theſe Officers of the *Pope*, is reckoned at *Rome* the moſt *mortal ſin*: No wonder then can it be, that Pope *Sixtus 5th*, in five years time got together *Five Millions of Crowns* (*as Ciracella* informs us) *Four Millions of which his Succeſſor* Gregory 14*th waſted in Pomp and Riot in leſs than ten months time*: Europ. *Spec. p.* 263. And indeed they ſpend theſe *Sacred Treaſures* as badly as they get them; the very *Popes* themſelves of late deſigning only to ſwallow all the little neighbouring Principalities, and to make themſelves Temporal Princes, to raiſe their *Nephews* and *Nieces* (if not *Sons* and *Daughters*) and advance their Families to the higheſt Dignities and Fortunes. So that there is little of *Holineſs* left in them but in an empty Title, it being a little above a hundred years ſince one ſaid, *No man at this day looks for* Holineſs *in the* Popes; *they are accounted excellent, if they be tolerably good, or leſs wicked than other men are*: *Papyr. Maſſon. in Vit.* Julii 31. *an.* 1550. And the reſt of his Clergy and People are ſuitable; for, *It cannot be diſſembled* (ſaith a late exact Obſerver) *that the whole Country is ſtrangely overflowed with wickedneſs, with filthineſs of ſpeech, with beaſtlineſs of actions; both* Governors *and* Subjects, *both* Prieſts *and* Fryers, *each ſtriving as it were with other in an Impudentneſs therein*: Europ. *Spec. p.* 27. But I will not purſue this moſt ungrateful Subject, which I profeſs I do not relate out of any envy, or de-

* Sariſb. *Polycraticon, lib.* 5. *c.* 16.

light

light in telling ſuch ſad ſtories; but I am forced to ſay theſe unpleaſing Truths to reſcue your Souls from thoſe who ſerve the ends of their *Ambition* and *Covetouſneſs* out of your Devotion; from thoſe who perſwade you to call that *Religion* which maintains them in the *higheſt Plenty* and *Luxury*; from thoſe who decree, *That Good works merit Salvation*, not becauſe they believe this Doctrine, (for if they did, they would do more *good works* themſelves) but becauſe this Perſwaſion among the People fills the *Churches Treaſures*, and hath made the *Old Pious* and *poor Prieſts* and *Deacons* of *Rome*, Illuſtrious *Cardinals*, who in *Magnificence* and *Pomp* dare vye with the greateſt Eſtates of *Chriſtendom*; and their Great Maſter ſcorns to have *Kings* and *Emperours* thought his Equals: Wherefore, when you have duly weighed all this, and conſidered the *Pride* and *inſatiable Avarice* of the *Roman Church*, and withal obſerved, how all the Doctrines in which they *differ* from us, tend meerly to advance theſe ends, you cannot think it unlikely, that *ſuch men* with *ſuch deſigns* ſhould alter and add to their *Old Faith*, eſpecially when you hear St. *Paul* ſay, *The love of money is the root of all evil, which while ſome coveted after, they have erred from the Faith*, 1 *Tim.* vi. 10. It is nothing that is truly Ancient or really good, that we perſwade you to renounce; but *Novel Policies* and *Devices* which miniſter to *ſecular deſigns*, and you ought to account him your Friend who would reſcue you from this *abuſe*, and perſwade you into that Church, whoſe *Principles* are Primitive, plain and honeſt, whoſe *Clergy* are content with the Revenues which the Laws of the Land allow them,

them, having none of these *unchristian Artifices* of extraordinary gains, nor no design to teach you any *Doctrines*, but such as will make you good, and direct you in the way to Heaven.

SECTION III.

Whether the said Opinions were not established by evil means?

THE next Enquiry is, *By what means these New Doctrines became so generally believed?* And here first we may note, your Church hath good reason to use this Proverb, *Ignorance is the Mother of Devotion*; because the wretched *blindness* of those Ages wherein these Opinions were propagated, did hugely contribute to their reception: for it is not to be denied, that from the time of the decay of the *western Empire*, and the Irruptions of the *Goths* and *Vandals* into *Europe*, there began to be a great decay of Learning, and *Barbarism* crept in by degrees, which is evident by the different style and way of writing which the later *Fathers* use, in comparison of those who liv'd in the first four or five *Centuries*, and at length this *Ignorance* became so universal, *That the study of the liberal Arts was generally laid aside*, as an old Historian complains * yea such gross folly then possest the world (as one of that time confesses) *that Christians believed more absurd things, than ever Pagans gave credit to* * And that Age which bred many of these

* Sabellic. *Ennead.* 9. *lib.* 1.

* Agobardus *lib. de grandine, &c. vers. fin.*

these Errors is commonly by your own Writers called, *The Obscure Age*, * *being wholly without any persons eminent for wit or Learning* † the very *inferior Priests being not able to translate an Epistle into Latin* * which *Ægyptian darkness continued in all the western world till a few years before the Reformation*, as your own *Espencæus* confesseth * Now this *gross stupidity* must needs make the world apt and easie to be abused with the most absurd and monstrous Doctrines; for *Ignorance is the Mother of all Errors*, as an old *Council* affirms * and not of true *Devotion* (as you now pretend.) This made way for the Politick *Guides of* Rome to Impose such Opinions on the Church as might best serve their own ends; *These Tares were sowed while men slept*, Matth. xiii. 25. and there were many Circumstances concurring in those unlucky Ages which contributed to the furthering the *Roman designs*, the withdrawing of the *Emperors* into the *East*, and first the *Decay* of the *western Empire*; then the *destruction* of the *Eastern*, and the *desolation* of all the famous *Oriental Churches* by the spreading Inundation of *Turks* and *Saracens*; so that the Pope had neither *Emperor* nor *Patriarch* (for a long time) that could oppose him, the *Miseries* of all *Christendom* giving him opportunity to make himself the *sole Governor*

* Baron. *Annal. Tom.* x. *An.* 900. § 1.

‡ Genebrard. *Chron. lib.* 4.

* *Præfatio R.* Aluredi *ad Pastoral* Gregorii.

* Claud. Espen. *Com. ad* 2 Tim. 3.

* *Council.* Toletan. 4. *c.* 24. *A.* 633.

Governor of these Parts of the World, and none were able to contend with him, though many complain'd of his *usurpation*; *Johan. Sarisburiensis* telling *Adrian 4th* (who asked him what men thought of the *Roman Church*) *That they esteemed it a Step mother, not a Mother* ——, *and the Pope of* Rome *himself was grievous to all, and almost intolerable* * I shall not now be so tedious to you as to relate, how this *Church* by force, and by taking all advantages did attempt to suppress all that did oppose her *Impositions* and *Grandeur*; what *wars* the Popes raised against the *German Emperors*, what occasions they took to enslave the *Greek Church*, when they petitioned for relief against the *conquering*, and *cruel Turks*; what *Persecutions* they raised against the *Albigenses*, *Bohemians* and *wickleviſts*, and how they destroyed all that resisted their *Innovations* with fire and *Sword*; only desiring you to remark, *that the* Roman *Church was the first Author of putting men to death for that which they call Heresy*: A practice wholly differing from the *Rules of Christianity* * from the *Opinion* and *Practice* of the *Ancient Church* † *It being a New and unheard of way of Preaching* (saith your S. *Gregory*) *to force men by stripes to believe* ‡ yet by *Fire* and *Fagot* the *modern Church* of *Rome* affrights the World into the embracing these Arti-

* Sarisbur. *Polycratican, lib. 6. cap. 24.*

* 2 *Tim.* 2. 24, 25

‡ Tertul. *ad Scap. c. 2.*

Concil. Toletan. 4. *cap. 56.*

* Gregorius *M. Epist. ad Episc.* Constantinop.

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cles, or by *Inquisitions* and *Racks*, awes it into *silence*. Her *Greatness* and *Riches*, her *Interest* and *Severity* to Opposers, have been one sort of means to obtrude the *belief* of her sinful Articles upon men; and her *Policies* and *Frauds* have been another, for you cannot think it unlikely that they (who have so little Piety as to turn Religion into *Policy*) should have so little honesty as to equivocate for the defence of their Politick Religion; and verily, the *Ignorance* and *Credulity* of those blind Ages were such, that your Church never sought for solid Arguments to confirm their *New Decrees*, but built them usually upon *Factions*, and proved them by notorious *Forgeries*, and accounted this way of proceeding not only *lawful*, but *pious*, so that whosoever reads those Discourses of your *Jesuits* in defence of these Deceits, called by them *Piæ fraudes*, Will conclude the High-Priests of *Rome-Christian* as well as *Rome-Heathen* to have been of opinion, *that it was expedient the people should be deceived in their* Religion, as *Scevola* the Pagan *Pontifex M.* in St. *Augustine* saith * and no doubt your Church agrees with the Heathen *Varro* in the same Author * where he saith, *There are many Truths in* Religion *which it is not expedient for the people to know, and though divers things therein be false, yet the people ought to think them true.* The instances of some particulars will make this more evident; 1. *Miracles* were the foundation, and most authentick proofs for *Invocation of Saints*, *Veneration*

* Augustin. *de Civit. Dei, l.* 4. *c.* 27.

* *Idem, ibid. c.* 31.

Veneration of Images and *Relicks*, *Pilgrimages*, *Purgatory*, *Monastical Vows*, and most of the *gainfull Articles* of the *Roman Church*; and yet S. *Chrysostome* saith, that *there were no footsteps of the power of Miracles left in the Church in his time* x. And your St. *Gregory* thinks them unnecessary among Believers y. and so do many others z. Yet in the dark Ages nothing was more frequently pretended than *Miracles* wrought by *Saints* living and dead, as appears by the stories of their *Lives*, and the *Legends* of your Church, which Relations are so senseless and so ridiculous, so impossible and unlikely, so little agreeing with *Chronology*, *History*, or *Geography*, that the Modern Writers of the *Roman* Party are ashamed of them. Hence your own *Canus* complains, that these Authors of Saints Lives *with false and counterfeit Fables have blemished the Lives of Saints* a. And the same Writer saith there b. that the Author of your so famed *Golden Legend was a man of an Iron forehead and a Leaden soul*: *Harding* also affirmeth c. *That there be many vain Fables in it. Simeon Metaphrastes* is another of these *Miracle Writers*, and is so eminent, that he is read in the Modern *Roman Breviaries* d. and yet

x Chrysost. *de Sacerdotio. l.* 4.

y Gregor. *Mag. hom.* 4.

z Augustin. *de ver. Relig. c.* 24. Ferus *Commentar. in lib.* Judic.

a Canus, *Loc. Commun. lib.* II. *c.* 6.

b *Idem ibid.*

c Harding *against* Jewel's *Apol.*

d *Breviar. Rom. Fest.* Nicol. 6. *Dec.*

Fest. S. Blasii, *Feb.* 13:

Fest. S. Alexii, *Julii.* 17.

Cardinal *Bellarmine* blames him for *incredible stories, & relations not agreeing to Ancient writers, He adds* (saith he) *many things out of his own wit, not as they were really done, but as they might have been done* e. And is not this notorious forgery? Yet the *Popes* themselves in the latest sort of *Breviaries* have left many of these fabulous *Miracles* out, since they have done the work now for which they were invented; the Doctrines supported by these *lies* are now generally embraced, and when the Arch is compleated, the props on which it was raised, may be laid aside; yet still you ought to ask, If these stories were false, how came the *Infallible Church* to put them in to her Offices? If they were true, why doth she now reject them? And it is observable, that the *Roman Church* at present pretends but to very few *Miracles*, and the Doctors thereof (in this knowing age) are very shie of believing any at all, as one of your own Priests proves at large f. The Reason of which must needs be, because they fear this inquisitive and learned Generation should discover the fraud of them. For since *Miracles* are especially necessary to convince *unbelievers*, there is far more need of them since the *Reformation* (when so many do believe the Religion of your Church) than was before (when all the Nations of the *West* were at the Devotion thereof.) Yet then many *Mira-*

e Bellarmin. *de Scriptor. Eccles.*

f Rog. Widringt. *de Juram. Fidelitatis, c.* x. *p.* 402.

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cles are recorded, and now few or none, an Argument sufficient to make a wary man believe, there were few *real Miracles* at any time since the settlement of Christianity; onely the *superstitious* and *ignorant credulity* of the former Ages was fit to be abused with such Pretences: And now, why are you so stiff in maintaining those Opinions which were believed at first upon so slight and false inducements, as these *Legends* and *Miracles* are confessed to be? But this Argument is of late so fully handled by two excellent Pens *g*. that I may dismiss it, with my hearty wish you would read those Tracts without *Prejudice*, being not written to abuse *real Religion* (as some tell you) but to undeceive you, and unmask that *hypocrisie* which hath long walked in the venerable Mantle of *Truth*: Nor ought you to be angry at the Relators, but at the Inventors of such *falshoods*, who have got many fair Houses and Lands, vast sums of Money and innumerable costly Oblations by these *Fictions*, to the scandal of *Christianity* it self. My second Instance shall be of the Artifice of *forging Records* for to attest their *Novel Doctrines*, (especially that of the *Pope's Supremacy*) they put out divers *spurious* Tracts under illustrious names, which served to wheedle an *illiterate Age* into a Reverence for the *Roman Church* and her Opinions; whereas now the cheat is so palpable, that your modern Doctors (though they keep the Conclusions) disown those feigned Books that were the *Premisses* from whence they were inferred: Of this nature are

g Dr. Stilling-fleet *of Miracles*: And *the Reflexions on the* Romish *Devotions.*

the *Decretal Epiſtles* of all the Popes from *Clemens* down to Pope *Syricius An.* 385. formerly cited as good Authorities, and tranſcribed ſome parts of them into your *Canon Law*, but now the moſt learned *Romaniſts* confeſs a great part of them to be mere *forgeries*. *Baronius* ſtyles divers of them *Apocryphal* i. And Cardinal *Cuſanus* ſaith, *That being applied to the times of thoſe Holy men they do betray themſelves* k. And indeed theſe *Epiſtles* were never cited by any good old Author, and were firſt brought into *France* by one *Riculfus* Arch-B. of *Ments* five hundred years after thoſe Popes were dead, as *Hincmarus* Arch-B. of *Rhemes* a Writer of that age affirms *l.* and *Baronius* alſo confeſſeth *m*. Nor did the *Roman See* bluſh ſome Centuries ago to alledged for its *Supremacy* the moſt fabulous *Donation* of *Conſtantine* the Great wherein he is pretended to make *the Pope head over the whole Church, and ſuperiour to all the four Patriarchs of the Eaſt* (naming *Conſtantinople* for one, which City was not yet built) *giving him in fee the City of* Rome, *all* Italy, *with all the Provinces of the Weſtern Empire*, (though he gave all theſe to one of his Sons afterwards.) This ſenſeleſs *Edict* was pleaded

h Jo. *de* Turrecrem. *de Eccl. l.* 2. *c.* 101.

Jo. Driedo *de dogm. & Scrip. Eccl. l.* 1. *c.* 2.

Cl. Eſpencæus *de Contin. l.* 1. *c.* 2.

Bellarm. *de Rom. Pontif l.* 2. *c.* 14.

i Baron. *Annal. T.* 2. *An.* 102. § 6, 7.

k Cuſanus *de Concord. Cathol. l.* 2. *c.* 34.

l Hincm. *Rhem. lib. contr.* Hincm. Laudunenſ.

m Baron. *Annal. T.* 9. *An.* 865. §. 5, 6, 7.

pleaded by ſeveral of the Popes in former times to countenance their ambitious pretences *n*. and of Old *was received without ſuſpicion by the graveſt and learnedſt Doctors*, ſaith *Binius o*. who yet confeſſeth there, It was a mere forgery deviſed (he thinks) by the *Greeks*, and now adays all *Romaniſts* generally diſown it, and indeed it is as ridiculous a forgery as ever the world ſaw. My Brevity will not allow me to enlarge upon this Subject, otherwiſe I could add innumerable Examples of like dealing. The abſurd Council of *Sinueſſa*, The monſtrous Recognitions of *Clement*, The threeſcore new Canons father'd by *Turrian* and others, upon the famous General Council of *Nice*, The *Pontifical* aſcribed to Pope *Damaſus*; with innumerable other Tracts of the ſame Metal, being all apparent *Forgeries*, and yet were long countenanced by *Rome* to ſupport her unjuſt *Supremacy*, and other Innovations. My third Inſtance ſhall be of *ſuppreſſing* or *corrupting true Records*, of which take a few Examples: The *Legats of Rome*, within leſs than a hundred years after the general Council of *Nice*, did produce two Canons (to prove the Popes Right to receive *Appeals*) in a famous Council of *Carthage*, *An.* 419. which Canons they pretended were made in the aforeſaid *Nicene* Council; but theſe Canons wholly differed from all the beſt Manuſcripts of that Council then extant, particularly from two eminent ones; which the *African*

n Adrian. *Epiſt. ad* Conſt. & Iren. *Act. Concil.* Nicen. 2. *An.* 794. Leo. 9. *Ep. ad* Michael. Conſt. *An.* 1054.

o *Not. in Edict.* Conſtant. *Concil. Tom.* 1. *p.* 154.

Fathers sent for from *Constantinople* and *Alexandria*; nor do they agree with those genuine Editions of the *Nicene* Council now extant; and indeed the Council of *Carthage* received not these pretended Canons of *Nice*, but esteemed them to have been corrupted, as we do at this day: Not long after (to abet the *Roman Supremacy*) Pope *Leo* writing to *Theodosius* the Emperor, cites a Canon of a particular and dubious Council at *Sardica*, of later Date and less Authority, affirming it to be a Canon of the general Council at *Nice* p. The Edition of the Councils put out by *Dionysius Exiguus*, about *An.* 520 being for a long time the sole approved Copy extant in these parts of the World, doth in favour of the *Pope's Supremacy*, leave out divers Canons even of General Councils which seem to make against it q. though the said Canons are recorded in *Zonaras* and *Balsamon*, and in this Age confessed to have been made in those Councils by the *Romanists* themselves; but in the time when the *Supremacy* was in hatching, it was not thought expedient those Canons should be known. It were endless to reckon up all the *Additions*, *Diminutions* and *Alterations* which all the *Roman Editions* of the Councils since are guilty of; and because an ingenious Essay hath been made that way by a late Author, I shall refer my Reader thither

p Leo. *Pa. Epist. ad* Theodos. *Concil. Tom.* 2.

q *Exempli gr. Tres Canon. Concil.* 1. Constantinop. *Omnes Can. Concil.* Ephes, *Oecum.* 3. *Canon.* 28. *Concil.* Chalcedon. *Oecum.* 4.

r. and

ſ. and out of Infinite *Examples* conclude with one Evident piece of Falſification: The xxxv. Canon of the Council of *Laodicea, forbids the faithfull to call on the name of Angels*, which being a condemnation of the Doctrine and Practice of *Rome* in *Praying to Angels*, the Later Editions of this Council have impudently put in *Angulos* [*Angles*, or *Corners*] in ſtead of *Angelos* [*Angels* ſ.] though all the *Greek* Copies *t.* and *Fathers* read Ἀγγέλους *u.* and all the *Latin Exemplars* have, *Angelos w.* Yea, Pope *Adrian* himſelf (before this worſhip of *Angels* came up) read it [*Angelos*] in that Epitome of Canons which he ſent to *Charles the Great*, *An.* 773. Thus they corrupt the Councils to ſuit them to their own Opinions: Nor have ſingle Fathers and ancient Authors fared better: S. *Cyprian* put out by *Pamelius* is altered in many places contrary to the ancient Copies; for Example, where the Father ſaith, *the Church is founded* Super Petram

r Roman *Forgeries, print.* Lond. 1673.

ſ *Angulos legunt.* Merlin. *Tom.* 1. *Council. edit. An.* 1530. Colon. Crabbe *p.* 226. *ed. A.* 1538. Colon. Carranza *ſum. Concil. pag.* 82. Lugd. 1568.

t *Ap.* Zonar. Balſam. & Harmenopulum.

u Theodor. *in Coloſ.* 3. Photius *Nomo-Canon. Tit.* 12. *c.* 9.

w Dionyſ. *Exig. Cod. Can. n.* 138. Creſcon. *breviar. Can.* § 90. Fulgent. Ferrand. *Brev. Can.* § 184.

tram x. Pamellus *changes it into* Super Petrum, *upon Peter*, Instead of *upon a Rock*. y. And *Ludovicus Vives* (a *Romanist*) assures us that there are ten or twelve lines positively asserting *Purgatory*, put into the Printed Copies of S. *Aug. de Civitate Dei, l.* 21. *c.* 24. contrary to the ancient Manuscripts z. *Fulbertus Carnotensis* quotes S. *Aug.* saying of the Sacramental Bread, *This then is a figure* (the *Roman* Editions put in) *As a Heretick will say*, when indeed S. *Augustine* says so, and speaks his own sense a. *Aimonius* speaking of the 8th Council saith, *They determined about Images otherwise than the Orthodox Fathers had Decreed*: and so *Baronius* reads b. But the Modern Printed Copies quite contrary put in,---*according as the Orthodox Fathers had Decreed* c. But why do I stand upon particular Instances? This wickedness which all other Men account the same Villany with *suborning false witnesses*, stopping the mouths of the *True*, and counterfeiting *Hands* and *Seals*, is owned by the present Church of *Rome*: And *Sixtus Senensis* doth highly extoll Pope *Pius* 5th for his *most holy Decree, to burn all Books which were* (*accounted*)

x Cyprian. *Ep.* 40. *Edit.* Gryphii *p.* 52. Morellii 124.

y *Editio* Pamel. *Ep* 40. *p.* 7.

z Ludov. Vives. *Com. in* Aug. *de Civ. Dei, l.* 21. *c.* 24.

a Fulbertus Carnot. *edit. An.* 1608. *pag.* 168.

b Baron. *Annal. Tom.* x. *an.* 869.

c Almonius *de Gestis* Franc. 5. *cap.* 8.

(accounted) *Heretical, To purge and cleanse all Catholick Authors, and especially the Writings of the Fathers* d. Now in what manner they effect this most holy work, the *Belgick* Inquisitors (appointed by the *Roman* See) shall tell you, *We strike out* (say they) *many Errors, in other of the Ancients, we extenuate and excuse them, or by feigning a Commentitious gloss, either deny, or fix a commodious sense to their words* e. Thus they served S. *Ambrose* his Works, cancelling and altering whole pages together, contrary to all the Old Manuscripts, as appeared by the Original Papers which *Savarius* the *Stationer* shewed to *Francis Junius*, according to which the Inquisitors had ordered him to print that Edition: *Lugd. An.* 1559 f. Thus they left the story of *Pope Joan* out of the Copies of *Anastasius Biblioth.* though the Manuscripts had the said story in them as *Marquar. Freberus* testified, who lent them the said *Manuscripts* g. And I might fill a Volume with Instances of like *unjust dealings*; but I will onely add the memorable account which *Boxhornius* one of your Divinity Professors at *Louain* gives of himself, *viz. That he having been employed by the* Inquisitors *to strike out at least six hundred places of the* Ancients, *which seemed to make against the* Roman *Doctrines*

d *Epistol. Nuncup. ante Bibliothecam* Sixti Senens.

e *Censores* Belg. *de libro* Bertrami.

f Junii *Præf. ad Indicem Expurg. Cens.* Belg.

g Blond. *Epist. ante librum de* Joan. Papiss. *c.* 3.

clines, was so troubled in mind upon it, that it was an occasion of his turning Protestant, *and made him resolve to quit that* Religion *which could not defend it self without such manifest Impostures* h And I wish the consideration thereof might have the same effect upon you; for the matter of Fact is so evident, that the *Index Expurgatorius*, the Book which directs these *Falsifications*, is now come into *Protestant* hands to the eternal Infamy of the *Roman* Church; whose people cannot rationally trust to any Author which comes through their Priests dishonest hands; And since *false* Books are invented, true and genuine Writers altered and corrupted; or else wholly prohibited, if they seem to make against them (for which cause *Clement 8th.* puts the *Bible* into his Index of prohibited Books) and all Editions but their own condemned and burnt by the *Roman* Church; the people must needs be deluded into a persuasion, that all these New Doctrines are *Primitive Truths*, when indeed this abominable Forging evidently shews, that the *Pope* and his *Conclave* think that both *Scripture* and *Antiquity* do make against these Innovations, and would discover the Imposture, if they were suffered to speak out; to whom I may justly apply the words of *Arnobius*, *To intercept what is written, and to design to smother published Records, is not to defend the Gods, but to fear the Testimony of the Truth i.* And because *Good men* (as *S. Augustine* saith) *will not deceive; but neither*

h Henr. Boxhorn. *de Eucharistiâ, l. 3 initio.*

i Arnob. *adv. Gent. lib. 1.*

good

good nor evil men would willingly be deceived k. I may suppose that the most Devoted *Romanist* cannot but discern how unsafe he is in believing, as those men teach him, who make no Conscience to invent, impose and pretend things never so false, provided they may thereby advance their Churches Interest, or their own private ends: They who dare write *Lies*, will not be afraid to speak them, and they who corrupt the Remains of the *Holy Saints* deceased, are not to be trusted with the Souls of the living; and whoever gives himself up to such Guides, unnaturally chuses his own delusion, and desperately hazards his own salvation: S. *Ambrose* adviseth us, if we chuse a Guide, to be careful he be endued with two properties, *Honesty* and *Prudence*: *for his Honesty will be a security that he will not deceive us, and his Prudence will prevent our suspicion of his being deceived himself* l. which wise Counsel if you follow, you must no longer adhere to these unfaithful Leaders: Nor ought you to fear to forsake them, either because your Forefathers relied on them, or because the Doctrines that they teach were once so generally received here; since your Forefathers lived in an age, wherein there was little means to detect these Forgeries, whereas you are by Providence fallen into those times, wherein all the dishoneſt Arts of that Church are discovered so plainly, that if your Forefathers had seen as much as you may see, they would have forsaken *Rome* long since, and not have left you

k Aug. *de verb. Apost. Ser.* 32.

l Ambros. *de Offic. l.* 2. *c.* 8.

you this Objection to make: Nor are the Doctrines ever the better for being generally received, when as they were impoſed on the world by ſuch evil means as *Force* and *Fraud*; which being thus made evident, you can no longer wonder how theſe *Innovations* came to be ſo generally believed, being propagated by as wicked means as they were invented for evil ends: So that now what the *Roman* Church thought would ſecure her Opinions (if it could have been kept cloſe) muſt needs make them odious (being once laid open) and the *Impoſtures* which they deſigned ſhould tie men to their Church, will (as ſome of their own Doctors have propheſied) be an occaſion to make all diſcerning Men turn from it; for *Religion is to be defended* (ſaith *Lactantius*) *not with wickedneſs, but fidelity; for if you attempt to defend* Religion *by Evil Arts, you do not defend, but pollute and violate it* m.

m Lactant. *Inſt. lib. 6. c. 19.*

SECTION IV.

Whether the ſaid Opinions tend to advance the Ends of true Religion?

NOW though it be altogether unlikely thoſe Principles ſhould be either true or good, which ſtand in need of ſuch Arts to propagate and defend them, yet becauſe you have been ſo long accuſtomed to call theſe things Religion, and it is not eaſie to lay aſide our rooted preposſeſſions, we will paſs to the Third Enquiry, *viz. whether the things themſelves be good in their own nature, and parts of True* Religion? Now we may try this by conſidering what are the ends of

of True Religion, and whether these principles serve to advance those ends? True Religion therefore hath three principal ends: 1. To advance the honour of God. 2. To assist us in the Devout worshipping of him. 3. To teach us to imitate him by a holy life and conversation. Let us here therefore examine, whether the peculiar Articles of the *Roman* Church do not hinder rather than promote these Ends; For if it appear these principles are dishonourable to God, impediments to Devotion, and hindrances to a holy life; then those Doctrines are also Evil in their own nature, and they can be no real parts of a good or True Religion: Nor must you retain them because you have once judged them good, if upon Trial they prove to be otherwise: *we must be firm to our principles* (*saith* Epictetus) *yet not to all of them, but onely to those which are right; we must begin at the right end, and first lay the foundation by considering, whether our principles be good or evil, and after build upon that by constancy and firmness of Resolution n.* Wherefore let me desire you patiently and impartially to enquire.

n Arrianus *in Epist. lib. 2. c. 15.*

First, If there be not some of your principles and practices which tend to the dishonour of God. If it be a dishonour to the Divine Majesty for a mortal man to contradict his Laws by contrary Constitutions, I fear your Church will hardly be found innocent: For do they not command things which God hath forbidden in as plain words as can be spoken, as in the case of *Images*, Exod. xx. 4? and *Prayer in an unknown Tongue*, 1 Cor. xiv. 28?

Do

Do they not forbid things which God hath allowed, as in the case of *Priests Marriage*, Heb. 14. 4. 1 Cor 7. 2. *Chap.* 9. 5. 1 Tim. 3. 2. 12? And taking the Cup from the people? which they have decreed with a N*on obstante*, that is, notwithstanding our Lord Jesus appointed the contrary. Do they not presume to dispence with the very Laws of God, in many cases of Matrimony and Divorce, of Vows, Oaths Leagues and Contracts? So that *laying aside the Commandments of God, Ye hold the Traditions of men*, as our Saviour speaks, *Mark* 7. 8. Your Holy Father who doth all this may think himself the greatest upon Earth, But if our Lord Jesus tell us the truth, *He shall be called the least in the Kingdom of Heaven*, Matth. 5. 19.

Secondly, Is it not a great derogation to an Infinite and Invisible Being, to be represented by an Image, and worshipped under such Representations? agreeable to the worship which Heathens gave to their false gods, o, and some Hereticks to our Saviour p, but contrary to the decrees and practice of the Primitive Christians, q, and to the great scandal of Modern Jews who call your Churches *Houses of Idols*, upon this account r. Thirdly, doth not the Doctrine of Merits cast a palpable dishonour upon the glorious Redemption wrought by Jesus Christ? Sure I am, divers

o Lactant. *Inst. lib.* 2. *cap.* 2.

p Irenæus *adv. hæres. l. c.* 24.

q *Concil.* Elber. *Can*, 36.

Origen, *in* Cels. *lib.* 7.

Tertull. *Apol. c.* 30.

r Cornel. Agrip. *de vanit. Scien. c.* 57.

s Aug. *de Verb.*

divers of the Ancients, as well as of your later Writers, think so s. Nor can we think it to be less than Blasphemy, which *Bellarmine* affirmeth, *viz That a man may be said to be his own redeemer without any injury to Christ* t. Doubtless those who fansie they can redeem themselves, and satisfy for their own sins, cannot but have a mean esteem of Christ's Merits and Satisfaction. Fourthly, Your praying to Angels and Saints, especially the blessed Virgin, making them your Mediators and Patrons, and asking the greatest things of them, hath made Prayers to God by Jesus Christ to be generally neglected by the Vulgar people. who say ten times as many *Ave Maries* as *Pater Nosters* and wickedly fansie the Blessed Virgin and Holy Saints are more compassionate than our Lord Jesus. *This Doctrine* (saith a very wise man) *hath wrought that a general effect in all countries subject to the Papacy; that men have more affiance, and assume to themselves a greater conceit of comfort in the* Patronage *of the creatures and servants of God, than of God himself, the Prince and the Creator* u. A fault which St. *Paul* lays to Heathens charge, Rom. 1. 25. (How dishonourable must it needs be, to leave *Jesus* that *one Mediator*, 1 Timothy 2. 5. (who alwayes doth certainly hear us and

Apol Ser. 15.
s Bern. *de Annun. Serm* 1. *p.* 12.
Durand *in Sent. lib.* 2. *dist.* 8 *qu.* 1.
Wald. *de Sacr. Rit. Tom.* 3 *Tit.* 1. *cap.* 7.
t Bellarm *de Purgat. l.* 1. *c.* 14.
u Sand. Europæ *Spec. p.* 5, 6. 7.

is moſt apt to pity us, and beſt able to help us) to pray to God by thoſe, concerning whom your own Doctors doubts, whether they know any thing done here *? and the Scriptures plainly ſaith they do not x. Yea reaſon ſhews it is impoſſible they ſhould hear many Prayers in divers places at once. To have the worſhip paid to the Maſter and the Servants, the ſame in all outward expreſſions, only differing in a nice School-diſtinction, muſt needs be an affront to the King of Saints. If you have any tenderneſs or zeal for the honour of Jeſus, it cannot but be offenſive to you, to obſerve how your Legends tell of greater Miracles wrought by ſome of the Fabulous *Saints*, than ever Jeſus wrought. To hear one of your Church ſay, *That Chriſt did nothing which* St. Francis *did not do, yea, that he did more than Chriſt himſelf* y. What is more injurious to the honour of the Divine Majeſty, than your *S. Bonaventure's* putting in the neme of the Virgin *Mary* into *David's* Pſalms in ſtead of the name of *God*? To have her adored by the heathenish Title of the *Queen of Heaven* z, and invocated by the Impious name of *Mother of the whole Trinity* a! Theſe things are rather *Blaſphemy* than *Devotion*;

*Gratian. *cauſ.* 13. *qu.* 2. *c.* 19 2 *Decret. Gloſs Interlin. in* Iſa. 63.

* Job. 14 21, 22. Eccleſ. 9. 5. Iſa. 63. 16.

y *Lib. Conform. fol.* 1149.

z Jer. 7 18. *Vbi videtur eſſe nomen Junonis Olympiæ.*

a *Miſſal. Polon. fol.* 237.

votion, and as diſhonourable to God, as they are diſſonant from Antiquity. *Let none* (ſaith *Epiphanius*) *adore* Mary; *but why do I mention a Woman? nay, not any Man: this Reverence is due only to God, nor are the Angels capable of ſuch glorification* b. Fifthly, the ſuppoſing a neceſſity of ſuperadding the *Saints Merits*, and the daily Sacrifice of the *Maſs*, to the Merit of that *one Offering for ſin which Jeſus made on the Croſs*, Heb. 9. 28. is an evident leſſening the *value* and *ſufficiency* of the Death of Chriſt. Sixthly, The calling of the Holy Scripture a *Noſe of Wax*, a *Leaden Rule*, and an *Inky Goſpel* c. The putting in the *Apocryphal Books*, wherein are ſome things *wicked* c, and others notoriouſly *falſe* e, into an equal rank with the *Word of God* indited by the Spirit; And the making their *own Traditions* to be equal in value to it f, are palpable *diſhonours* to God who writ the Holy Scripture. Theſe things (*my Friends*) can hardly be reckoned matters tending to the honour of God, unleſs you can ſuppoſe the cancelling his *Laws*, diſparaging his *Nature*, undervaluing the *Merits*, the *Mercies* and the *Miracles* of *Jeſus* by cheap and odious Com-

b Epiph. *adv. Collyridianos Panar. hær.* 79.

c Pighius *Hierarch. lib.* 3. Canus, *lib.* 3. *c* 2. Turrian. *in Sadeel, pag.* 99.

b 2. Macc. 14. 42.

e Eccleſ. 46. 20. 2. Eſdras 6. 40.

f Concil. Trident. *Seſſ.* 4.

Comparisons, the diminutions of his *Worship*, and making him sharer with his *Servants* therein, and the vilifying of his *Divine word*, be no dishonour to him you pretend to serve.

Secondly, let us examine whether these *Doctrines* do assist you in the Devout worshipping of God? It is very suspicious that that Church doth not teach a right way of serving God, which deceives you in the first principles of Religion, *viz. That God alone is to be worshipped*: a Sentence so odious to the *Roman* Doctors, that the *Index Expurgatorius* blots it out of the *indices* of St. *Athanasius* and St. *Augustines* Works *, and if they could do it undiscovered, they would blot it out of the *Bible* also, *Matth.* 4. 10. But there it shall stand for ever to reprove those, who divide Religious worship between *God* and his *Creatures*, thereby diminishing that Devotion which intirely belongs to the *Divine Majesty*, since affections are most vigorous when placed upon one *Object*, and if they be dispersed among many, grow *weak* and *trifling*; whence we may conclud, the *Protestants* who worship none but God, is the greater lover of him, and worships with a more united and fervent devotion. As for your publick worship, it is attended with so many Ceremonies as must needs disturb the Devotion as well of the Priests as the People; there is such frequent *bowing*, *crossing*, *prostrati-*

on

* *Adorari solius Dei est. Deletur ex Ind. operum Athanasii Indice lib. probib & Expurg. pag.* 52 Madrit. *An.* 1627. *item ex Ind. Op. S. Aug. ibid. p.* 56.

on, ſprinkling with *Holy water, beating the breaſt ſmoaking with Incenſe, &c.* that the mind is taken off from a ſteady intention upon the inward and main part of the Duty, whſle it is entertained with ſuch variety of outward Rites. *For our mind* (ſaith *Quintilian*) *cannot ſincerely intend its whole ſelf upon many things at once, whatever new object it looks upon, it gives over the thoughts of that which it firſt propound d to it ſelf:* And this is moſt evident where the Objects are ſo different as ſenſible and intellectual things are. *For where the Senſes and their perceptions are vigorouſly employed, there the Intellectual Powers ceaſe to act,* (as a great Philoſopher obſerves *) So that it is your Paſſions and your Fancies that are wrought upon by theſe outward *Ceremonies*, not your Mind, nor the higher faculties of your Souls; and therefore that which you think Devotion, I doubt is but a fantaſtical and falſe fire not kindled by the love of God, nor warming your nobler Powers at all, and thoſe ſteady, rational and ſpiritual deſires which flow from an undiſturbed contemplation of the *Divine Goodneſs*, and are the very *life* of prayer, I fear you are ſtrangers to, being ſo often taken off and diverted by varietie of *ſenſible* Repreſentations. Again, the making all your publick prayers in an *Unknown Tongue*, deſtroys all true Devotion in the People; St. *Clemens* of *Alex.* tells us of ſome Heathens *who thought thoſe Prayers moſt effectual which where uttered in a barbarous Language** But Chriſtians know, that *Prayer* is the deſiring ſome-

* Porphyr. *de Abſtin. lib.* 1. § 41

* Clem. Alex. *Stromat.* 1.

thing;

thing of God, and if the Mind be not exercised in this desire, it avails nothing; but where the words are not understood, the mind cannot desire the things mentioned, so that none can properly pray in an *unknown Tongue*, nor so much as rationally say *Amen*, 1 *Cor.* 14. 16. By this absurd practise therefore you (who are unlearned) spend the time of the publick offices in *admiring* and *gazing*, not in *joining* with the Priest or *Praying*. And because the people have no imployment while the Mass lasteth, they spend the whole time usually in *talking* and *laughing* privatly, as those who Travel in *Catholick* Countries do inform us† And it may occasion your wonder why the *Roman* Church should so obstinately refuse to reform so rational a Custom which St. *Paul* hath written a whole Chapter to condemn, 1 *Cor.* 14. The force of whose Arguments & Authorities, hath made your wisest Doctors declare against it. By S. Paul's *Doctrine* (saith Card. *Cajetan*) *it is better for the edifying of the Church, that Publick prayers were made in the Vulgar Tongue than in Latin* *. To the same purpose *Lyra* †. And your *Romish* Annotators say, *When a man prayeth in a strange Tongue which himself understandeth not, it is not so fruitfull for Instruction to him, as if he he knew particularly what he prayed* ‖. *Gabriel Biel* also gives several Reasons why Prayers should be in a *known Tongue*, saying.

† Europ *Spec.* *pag.* 10

* *Cajet. com. in* 1 Corinth. 14. 17.

† Lyr. *in Loc.*

‖ Rhem. *Test. Annot. on* 1 Cor. 14.

It

It is better 1 *For ſtiring up Devotion*, 2 *for enlightening the Mind*, 3. *for retaining the things in memory*, 4. *for keeping the thoughts from wandering* *. Yet your admired Church will opoſe Reaſon and Scripture, & deprive al the Common people that are of her Communion of the exerciſe of their Devotion in her Offices, rather than ſo far ſeem to confeſs a fault, as to amend it; chuſing rather to let you loſs the benefit of worſhipping God, than to reform the moſt unjuſt *Cuſtoms* which ſhe hath once eſpouſed; but (if you be wiſe) if that Church will not pray in ſuch a Language as you can joyn in, you will go over to the Church of *England*, where you may *Pray with the Spirit and with the underſtanding alſo*. In the next place your *Private Prayers*, are not ſo good a way of worſhipping God, as other Chriſtians have: The *Images* and *Pictures*, which the Heathens firſt taught your Doctors to call *The Books of the unlearned* *, and which are placed before you in time of Prayer, are no help but an hinderance to all true Devotion; for while your lips are repeating your *Oraiſons*, your mind is taken up with the beautie, colour, lineaments and workmanſhip of the *Image*: ſo that your own Conſcience will tell you by theſe diverſions you often *draw near to God with your lips, when your hearts are far from him*, which is a vain worſhip, *Matth.* 15.8. And the *Caſuiſts* of your Church, foreſeeing that *Images* would take off the attention, have determin-

* Gab. Biel *in Can. Miſſ. Lect.* 62.

* Porphyr. *ap.* Euſeb. *Præpar. Evang. lib.* 3.

determined most impiously, *That it is not necessary to prayer that the person praying should think of what he speaks* *. A Doctrine suitable enough to that *slight* and *formal worship* which your Church appoints; and the ordinary people among you think they have prayed sufficiently, when they have patter'd over so many little *Oraisons* as agree to the number of their *Beads*; a *new invention* where in Papists and Turks agree † which came not into the Church till all *serious Devotion* was ceased ‖ it being a sign he minds his *Prayers* but little, that needs a string of *Beads* to reckon them by; yet these *beads* (saith one of your Authors) *are now the chief Instruments of the hypocrites counterfeit Devotion* *. I shal not ravel into the body of your Prayers, since the author of the *Reflections on the Romish Devotion* hath sufficiently done this; but I cannot but remark, that the repeating *Ave Maria*, & the name of Jesus so many times over, as in those fifteen little prayers in the Psalter of *Jesus*, where the name of *Jesus* is thrice mentioned in each Prayer, & each Prayer is ordered to be said *Ten* times over; and those numerous names of *Saints* repeated in your *Litanies* with no petition annexed but *Ora pro nobis*. This way of praying is so far from agreeing with the Primitive worship of God among the *Christians* that it is evidently derived from that *Heathenish superstition* of

* Suarez. *de Orat. lib.* 3. *c.* 14. & Salmeron.

† Bellonii *histor. obs. l.* 2. *c.* 72.

‖ *An Dom.* 1090

* Polid. Virgil *de invent. rer l.* 5. *cap.* 9.

of praying *by repeating a hundred names of Deities together, interposing nothing but* O *hear us* *; and in this manner *Baals* Priests are supposed to pray, 1 *King.* 18. 26. But Jesus saith to *Christians, when ye pray, use not vain repetitions, as the Heathens do, for they think that they shall be heard for their much speaking*: Math. 6. 7. Wherefore though you have admired this trifling way of *worship*, when you knew no better, yet if you would acquaint your selves with the solid and rational way of praying prescribed in the Church of *England* (wherein great things, in an exact method, in plain and proper phrases, and in a *known Language*, are asked of *God* alone in the name of *Jesus Christ*) you would easily leave off those *formal, vain* and and *superficial Devotions*, which can neither be acceptable to God, nor profitable unto your selves.

* Selden *de Diis Syris, pag* 52. Sanctius *de Sacrific. cap.* 13. *pag.* 296.

Thirdly, Let us pass to the last of these particulars and enquire, If the *Doctrines of Rome*, differing from those of *England*, do tend to promote our imitating God, by a holy life and conversation; without which all our worship is in vain; *For it is a folly and miserable errour* (saith St. *Augustine*) *to humble your self before him in adoration, to whom you chuse to be unlike in conversation, and to give him religious worship, whose example you will not follow: since the sum of all Religion is to imitate him you worship* *. Now there are several Principles of the *Roman* Church

* Aug. *de civ. Dei, lib.* 8. *c.* 17.

which

which ſeem to hinder an *holy life*, as firſt, The cuſtom of *Confeſſing to a Prieſt* Weekly or monethly, together with the *Abſolution* following of courſing upon this *Confeſſion*, this is (I fear) a great hinderance to amendment of life; at which it pretends to aim, for while men relie on this remedie they go on without ſear in thoſe ſins for which they have ſo eaſie a *cure* at hand, like thoſe who venter without ſcruple on dangerous Meats, becauſe they have their *Phyſicians* beſide them: 'Tis true there is a *Penance* enjoined ſometimes, but it is ſuch a one as the *rich* may buy off, and the *poor* may undergo, and yet both retain the ſin, becauſe the *Penance* is not its proper cure; the going in *Pilgrimages*, giving *money*, ſaying or reading over ſuch proportions of *Legends* or little *chiming prayers*, with others far more impertinent, tend not to rectifie a *vicious habit*, and a plaiſter on the Toe may as ſoon cure the Head-ach as theſe *Penance* effect a Reformation, or obtain a pardon at Gods hands. And yet all men ſee, when the day of *Confeſſion* is over, and the *Penance* paſt, that you are generally confident of a *pardon*, and fancy you begin upon a new ſcore. It is not eaſie to enumerate all the devices which your Church hath invented to convey *Pardon of Sins*, *Holy water*, *Relicks of Saints*, viſiting ſome certain *Churches*, ſaying ſome certain *Prayers*, making *Oblations of Money* to ſuch and ſuch uſes, *Indulgences*, and other ſuch things, ſo that he that hath *money* need never want *Pardon* from *Rome*; but alas, theſe things can never really take away the *guilt* of ſin, and yet they embolden men to commit many; *For the multitude*

titude of Sinners increaſeth, that ſin may be bought off, into thoſe ſins for which Money pardon: as *Arnobius* ſaid ſo relled on ſuch like fantaſtical means of *Remiſſion* *: and we may ſay of the *Guides* of your Church, as *Seneca* in a like caſe, *They ſin more in ſuch Abſolutions, than the Offender doth in the Crime* †. For by perſwading men they can have *Remiſſion* on ſo eaſie Terms, they make them ſecure before they are ſafe, becauſe Almighty God, who only finally can Remit, never promiſed Pardon on theſe Term, and it is only thoſe who *forſake* as well as *confeſs* their ſins to whom he will ſhew *mercy*, Prov. 28. 13. And if either the Pope or any of his *Subſtitutes*, pretend to have power to *forgive ſins* on any other Terms, they abuſe thoſe who are ſo weak to believe them, and make them forfeit their Souls (I doubt) for the ſad price of this Credulity: St. *Baſil* ſaith truly, *The power of Abſolving was not abſolutely given, but upon condition of the Penitent reformation* *. And we tell our people more ſincerely, that if a Prieſt *Abſolve* them a thouſand times over, and if they give never ſo much *Money*, without *amendment* of life they can have no pardon, according Scripture it ſelf teaches † and the Holy Fathers alſo

when hope is given and men eaſily fall will purchaſe their the *Heathens* who

* Arnob. *adv. Gentes. lib.* 7. *pag.* 216.

† Senec. *Ep.* 97.

* Baſil. *reg. brev. qu.* 15.

† Mic. 6. 7.

thou giveſt all that thou haſt, and doſt not for-

ſake thy ſins, thou art twice deceived, both in loſing thy Money and Pardon alſo || Again, as if the Roman Church deſigned to make men think their own actual *Holineſs* were never neceſſary, they have other devices to perſwade you into a belief of coming off well at the end of your life, howſoever ill you have ſpent it: The *Hereticks* in *Tertullians* time ſaid, *It was a meritorious thing to be of their partie* * And you are told it is a ready way of Salvation to die in the *Communion* of the *Roman* Church, and if you can but receive the *Sacraments* of that Church, and be *Abſolved* by one of their Prieſts, you ſcarce doubt of obtaining Heaven at laſt; and if you have no *good works* of your own, they perſwade you, the Church can ſell you the *Merits* of the Saints: or if you ſhould drop into *Purgatory* by the way, the pains of that (they ſay) are not *endleſs*, and if you give *liberally* on your Death-beds, or if any other afterwards give for you, to purchaſe ſo many *Maſſes* and other Prayers for your Soul, you will ere long be delivered from thence. All which notorious deluſions do miſerably deceive poor men, and moſt miſchievouſly encourage them to put off their *Repentance*, and to reſolve not to be troubled with *holineſs* in this way, ſince they fancy they ſhall come off ſo eaſily in the end. And alas they are as *falſe* as they are *miſchievous*! for the Ancient Fathers unanimouſly affirm no many eſtate can be altered after this life, *But as the laſt day of*

|| Auguſtin. *ho. mil 2. ix 5. hom.*

* Tertul. *de Præſcrip. adv. Hæret. cap. 41.*

ma

*mans life finds him, so the last day of the World finds him**. *Nor will any thing help thee (* saith St. *Augustin) but what is done while thou art here* † Out of innumerable such Testimonies, that of St *Salvian* may serve: *Although a man should have so pious a Son who for alleviating his Fathers punishment, would desire to give all the goods he left behind him, it would do him no good, for the Pity of the Son can do nothing to procure that Rest to a man after death which his own Impiety and Infidelity hath denied him*‖ Finally these and the like Principles make so many infamous men and women, so many *Thieves* and *Murtherers*, debauched and prophane persons to take *Sanctuary* in the *Roman* Church, because the *Tenets* thereof seem not to oblige them to forsake their evil ways, but reconcile *wickedness* and *salvation* together: so that this Religion tends not to perswade men to *Holiness of life*, and therefore is no good Religion. I grant there are some persons in that Church who live better than these *Opinions* engage them to do, and do not draw those Conclusions into their practice, which naturally follow from these *Principles*; but that is only an evidence of the excellent vertue of such Persons, but no proof of the *goodness* of these Doctrines; and if these men be *Holy* in a Religion which gives such encouragement to *evil*, doubtless they would be more holy by far, if they were taught better things: I shall only add,

* Augustin. Epist. 80.

† *Idem. de Verb. Apost. Ser.* 21.

‖ Salvian *an Eccles. Cath. lib.*

that as the *Roman* Church is *too loose* in matters pertaining to *Gods Laws*, so she is *too strict* in matters pertaining to her *own Constitutions*, like the Old *Pharisees* who *Tithed Mint and Anise, and neglected the weighter matters of the Law: Matt.* 23. which is a great obstruction to *real Holiness*, when men place Religion in *Ceremonies*, and slight things, for while they are curious in these matters, they neglect greater, and think by observing the *Rules* of the Church, they compensate for passing by the *Laws* of God; Your own Ordinar Gloss saith, *That is Superstition, when Religion is placed in observing the Ordinances of men* *. And if so, then your wonderful strictness in *Crossing*, *Bowing*, using Holy *Water*, *Abstinence* on certain days, wearing *Crosses*, *&c.* in which you have placed so much Religion, are no better than *Superstition*. It cannot be denied, that most *Roman Catholicks* are more afraid to eat *flesh* on a Fasting day than to *curse* or *swear*; they will be *drunk* on a Holy day which God forbids, but not *work* on it because the Church forbids it, many of them dare *fornicate* and *debauch*, who dare not neglect *Confession*, nor read a book written by a supposed *Heretick*: And generally, they are punctual in *crossing*, *sprinkling*, *bowing* and observing all Orders of the Church, even such as live in the open breach of Gods *Commandments*, and yet fancie themselves more sure of Heaven than the most pious and holy *Protestant*: Thus this Religion is *too strict* where God gives us more liberty, and *too remiss* where his Holy Law hath

* *Gloss. Ordin. ad Colos.* 2.

hath bound us with *Eternal* and *Indispensable bonds*; and it's designed to promote *Obedience to the Roman Church*, rather than *Inward holiness towards God*: The effect of all which Consideration is this, That whosoever sincerly desires to glorifie God & worship him with *rational Devotion*, and whosoever would imitate him by a *Holy life*, ought not to chuse or retain such a Religion whose *Principles* tend so evidently to the dishonour of Gods Name, the hinderance of true devotion, and to the rendering a Holy life unnecessary: And as it was proved before, that the appropriated Articles of the *Roman* Faith were not Ancient, nor induced for pious ends, nor propagated by honest means: so now it is evidenced, the *Articles* are not good in their own nature, and therefore there is no reason why you should not renounce them, unless you retain them in meer Reverence to the Authority of the *Pope* who doth Impose them, which Matter is the Subject our of last Enquiries.

SECTI.

SECTION. V.

Whether the Roman *Bishop have sufficient Authority to impose the said Opinions upon all Christian Churches?*

THe Last, and almost the only shelter that your Doctors flee to at this day for the defence of *your Principles is, that the Bishop of* Rome *the sole Vicar of Christ, the Infallible and only Judge of controversies, and the Supream Head of the Universal Church*; and hereby their Adherents are awed into the retaining all his *Decrees* of what nature soever they be. But let me beg leave to advise you not to lay so much stress upon these Titles and Authority, till you have seriously examined by what Right the *Pope* lays claim to them; for his power had need be very great, and his Proofs very good upon the Credit whereof you receive so many new and suspicious *Articles* of Religion, some of which we ought not to receive though preached by an *Angel*: *Gal.* 1. 8. 9. And first, though we stand not much upon Titles, you may note, that the name of *Vicar of Christ* is never given to the Pope in the first Ages, and when this Title came into use, it was not appropriated to the Bishop *of Rome*, but other Bishops & Priests are styled *Vicars of Christ* also even by a Pope of *Rome** as also by an undoubted friend of the Roman Church, & by our own *Saxon Law* ||: So that there is

*Euseb. *Pap. Decret. Ep.* 3.

† *Epist.* Wil. Senon. *ap.* Hoveden. *An* 1171.

|| *Legibus.* Hydens. *ap.* Spelm. *Tom.* 1. *pag.* 440.

is no reason for the *Roman* Bishop to challenge any propriety in this Title, or any special privilledge by vertue thereof. Secondly, As to an *Infallible Judge* and the *Supream Head* of the *Catholick Church* throughout the World, you may remember we have proved, there are more Christians in the World who deny this *Supremacy* of *Rome*, than there are who do acknowledge it: And if the belief of this *Infallible Headship* be the reason why you receive other Articles of Faith, then this is the most fundamental Article of all others, and ought to be the best attested: And if our Lord Jesus had designed to make St. *Peter* and his Successors at *Rome* (not at *Antioch*) such *Supreme Infallible Judges*, we may expect he would have set down this Article plainly in *Holy Scripture*, and not have left his sole visible *Vice-gerent* to the suspicion of bearing witness to himself. As for that place *Matth* 16 *Thou art* Peter, *and upon this Rock will I build my Church*: it is indeed by the Popes in their Forged *Decretals* expounded as a confirmation of their pretences to *Supremacy*, but the Fathers take this *Rock* not for St. *Peter's* person, but for his *Faith* which he confessed, and for *Christ* himself the object thereof: So St. *Austin* *, *Nazianzen* †, St. *Cyril* ‖, St. *Chrysostome* * St. *Ambrose* † and *Hilary* ‖ expound the place; and if so, this belongs no more to St. *Peter*, than to the rest of the Apostles, who confessed the same *Faith*, and belongs

* Aug. *de verb. Dom. Ser.* 13.

† Nazianz. *Test. de Vet. Testam.*

‖ Cyril. *de Trin. lib* 4.

* Chrysost. *hom.* 55. *in* Matth.

no otherwise to the Pope, than as he varies not from St. Peter's Faith, and so far it belongs to all Orthodox Bishops with respect to their several Churches; and for *the Keys of the Kingdom of Heaven*, ver. 19. they were given as much to the other Apostles as to St. Peter, Matt. 17. 18. (as also the foresaid Fathers do observe) being equally sharers in the Power of the *keyes*, and all *Foundations* as well as St. Peter*, so that St. *Cyprian* plainly tells us, *The rest of the Apostles were as great as St. Peter, endowed with an equal share of Honour and Power* †; Nor do we find that ever St. Peter pretended to any Power over the other Apostles. *Peter, James and John, though preferred by Christ* (saith *Eusebius*) *before the rest, challenged not to themselves the glory of* Primacy, *but chose* James *the* Just, *Bishop of the Apostles* ‖. And if any were greatest it was St. *James*, who was President in that first Council at *Jerusalem*, and did determine the Question there, though St. Peter was present* Yea, *Clemens* Bishop of *Rome* in the first *decretal* Epistle (a good evidence against

*Ambros. *Com. in* Ephes. 2.

‖ Hilar. *de Trin. lib.* 2. *cap.* 6.

* Aug. *in* Johan *Tract.* 118.

Ambros. *in* Psal. 38.

Origen. *in* Matt. *Tract.* 1.

Hilarius *de Trinit. l.* 6.

Hieron. *in* Jovin. *lib.* 1.

* Cypr. *de unit. Eccles.*

‖ Euseb *Eccles. hist. l.* 2. *c.* 1.

**Act.* 15 13

gainſt the Inventors thereof) ſtyles this very *St. James, Biſhop of Biſhops, governing the Holy Church of the* Hebrews *at* Jeruſalem, *and alſo all the Churches, which were every where founded by the Providence of God*† And an Ancient Council calls *Jeruſalem* the *Mother of all Churches*‖; but as for the *Primacy* of *Rome*, there is no genuine Author for the firſt Three *Centuries* takes any notice of it, dna *Æneas Sylvius* * afterwards Pope confeſſeth, *There was little reſpect paid to* Rome *before the* Nicene *Council*. If *Polycrates* and the *Aſian* Biſhops had known of this *Infallibility* and *Supremacy*, they would not have oppoſed Pope *Victor's* Opinion, nor deſpiſed his *Excommunication* ſo boldly as they did; neither would *Irenæus* (who calls the Biſhops of *Rome* no more but *Presbyters*) have preſumed to reprove the ſame *Victor* for his *arrogance* and *indiſcretion*, as we find he did * St. *Cyprian* ſurely never heard of this Power of the *Roman* Biſhop, who calls *Cornelius* Biſhop of that *See* no more but *Brother* and *Colleague*, and gives to Pope *Stephen* his Succeſſor at *Rome*, the Titles of *Falſe Apoſtle, Schiſmatick, Friend to Hereticks*, and *enemy to Chriſtians*: utterly deſpiſing his *Judgement*, and not regarding his *Determinations*† Beſides if this *Supremacy* had been believed in the

† *Decret. Epiſt. Clement. I. in Ti. tul. Epiſt.*

‖ *Concil. Conſtant. I. Ep ad Dam.*

* Æne. Sylv. *Ep.* 288.

* Euſeb. *Eccleſ. hiſt. l.* 5. *c.* 24.

† Cyprian. *ad.* Pompei. *Ep.* 74.

first Ages of the Church, the *Roman* Bishops sense would have been enquired of concerning all controverted places of Scripture his *Decrees* cited to silence *Hereticks* and all *appeals* must have been made finally to him: He also should have called and presided in all eminent *Councils*, whereas Cardinal *Cusanus* affirms *That the Emperours or their* Deputies *were Presidents in Eight General Councils* || Nor did the Fourth General Council at *Chalcedon* suppose that the *Roman* Bishop had any *Supremacy* given him from Christ, when that Council saith, *Rome hath Justly had the Priviledges given unto it by the Fathers, because it was the Seat of the Empire*; and for the same reason they *grant equal Priviledges to the Bishop of Constantinople* *yea, S. Gregory Bishop of *Rome* saith, *the Fathers of the Council of* Chalcedon *were they who offered his Predecessors the Title of* Universal Bishop, *which yet they accepted not* †: And to convince us that this *Universal Supremac* is a late Device, it is evident, that it was not only unknown to others in the first Age, but to the very Popes themselves, as these few Instances will shew: *Liberius* Bishop of *Rome An.* 350. sending the Confession of his Faith to *Athanasius* desireth his Approbation thereof. *That I may know* (saith he) *whether I am of the same Judgement with you in mattters of Faith, and that I may be more certain, and readily obey your commands.*

|| Cusan. *de Con. Cor. Cath. l.* 3. *c.* 6.

* *Concil.* Chal. *Can.* 28. *An.* 451.

* Gregor. *Epist. lib.* 7. *Ep.* 30.

And

‖ And when the Bishop of *Constantinople* began to call himself *Universal Bishop*, Pope *Gregory* in his Epistle to *Mauritius the* Emperour saith, *He admires at the Arrogance of assuming this New Title, which none of the Bishops of* Rome *had ever accepted of, a Title blasphemous to Christian Ears*; and with many other words he inveighs against this Title, as unfit for any *Christian Bishop*, as may be seen at large in his *Epistles*, & in his Epistle to *Eulogius* Patriarch *of Alexandria* he is displeased that *Eulogius* writes to him *by the proud Title of* Universal Bishop, *desiring him wholly to forbear that Language, for* (saith he) *That is a diminution to you, which is afforded to another beyond what reason doth require:* And he there tells *Eulogius*, *That the Council of* Chalcedon *had offered this Title to the Old Bishops of* Rome, *but they would not accept of it* ‡: Of which he gives this Reason in an other Epistle, ... *because if one Patriarch be called* Universal, *the name of* Patriarch *is taken from the rest* ‖ And so little did Pope *Boniface* think of deriving his *Supremacy* from Christ, that with intreaty he obtained of the Intruding Emperour *Phocas* - to decree, *That the* Roman *Church should be head of all Churches*, *, as the Ancient Historians witness †. But this Imperial Con-

‖ Athanas. *Ep. ad* Epictet.

* Gregor. *Epist. lib.* 2. *ad* Maurit *Epist.* 32, 36, 28.

‡ Gregor. *Epist. lib.* 7. *Ep.* 30.

‖ *Idem. lib.* 7. *Epist.* 36.

*Beda *de 6. ætat.*

† Paul. Diacon. rer. Rom. *lib.* 18. *Histor.* Longob. *lib.* 4. *cap.* 11.

Anastas. *Biol. Vit. Bonif. Tertii.*

Ado *ætat. Sext. Reg. Chron. l.* 1.

Almon. *de gest. France. l.* 4. *c.* 4.

Constitution will scarce Justifie the *Supremacy* and *Jurisdiction* which the Pope now claimeth over all the World, and it utterly destroys the pretences of a Divine Right to it. It would be too tedious to relate at large all the steps by which the Bishops of *Rome* attained to their present Grandeur; I shall therefore only note, that the first Ages began early to complain of his *Encroachments* and *Ambition* * and all succeeding Times frequently opposed the *Pope's* Pretences herein; The Sixth Council of *Carthage* allowed not his claim of *Appeals* * The Bishops of *France* complain of his sending a *Legate* to Dedicate a *Church* there, as an undue Act, contrary to the Ancient Canons, and all Primitive Constitutions, *For though* (saith the Historian) *the Bishop of* Rome, *for the dignity of his Apostolical Seat, be more venerable than other Bishops, yet it is not lawful for him in any thing to transgress the Tenor of Canonical rules; and as every Bishop of the Orthodox Church is the Spouse of his own See, and represents the person of our Saviour so it cannot agree to any Bishop, boldly to act any thing in the Dioceſs of another* * the like checks the *Popes* frequently received for meddling in *France*, from the Princes of that Nation †

* Firmilianus *ad* Cypr. *Ep.* 75.

* *Concil.* 6. Carthag. *An.* 419.

* Glaber Rodulph. *hist. lib.* 2. *cap.* 4.

† About

† About that time also the Bishops of *Italy* complained of the *Roman Usurpation* to the Patriarch of *Constantinople*, as appears by *Photius*'s Letter, in answer to that complaint, extant in Cardinal *Baronius* * And there are many like Examples in the Historians of those Ages, wherein this bold Jurisdiction began first to be exercised in this Western part of *Europe* * And to this very day the Churches of *France* do little value the *Pope's Supremacy*, though in other Opinions they agree with the *Roman Church*, as may be seen in the *French* Writers † And it is not long since the King of *France* was about to take away his *Nations dependence* from *Rome*, by erecting the Archbishoprick of *Burges* into a *Patriarchate*. And now, why should you be awed into the belief of evil and inconvenient Doctrines by a pretended *Supremacy* not given by Christ, not challenged by the best Popes nor acknowledged by the first Christians, nor much regarded by some Catholick Countries? Why should you be enslav'd by an *Authority* gain'd by fraud and policy, confirmed by force and cruelty, enlarged by dividing Christian Princes, by the

† *Vita* Ludov. *Pii à* P. Pithæo *edit. An.* 863. *Anual.* Franc. *à* P. Pithæo *eod. An.*

* Photius Constant. *Ep.* Encycl. *ap* Baron. *An.* 863. § 42.

* *Constit. Imper. à* Godefro *Tom.* 1. *pag.* 24. 25. Lud. prænd. Ticin. *hist. lib.* 6. *cap.* 9. & 10.

† Bochellus *l.* 5. *de Decret. Eccles.* Gallic *tit.* 2. Pithæus *de lib. Eccles.* Gallican. *c.* 3. § 3 *n.* 13.

the undermining the Empire, and oppressing many Ecclesiastical and Temporal persons in their just Rights? Why should you fear to renounce an Usurped Jurisdiction, since *what is unjustly seized on at first, can never be legally enjoyed, nor is it confirmed by the longest prescription of Time* * as the *Civil Law* speaks? I must confess I cannot see that any Christians without the Pale of his own Dioceſs, are obliged to owne him further than by the respect due to a Bishop of an ancient Patriarchal See; nor so far neither, if he be not content with his own, and keep not close to the Primitive Faith.

* LL. Basilic. *l.* 10. *tit.* 1. *&* Balsamon *not. in Concil.* Ancyran. *p.* 378.

SECTION

SECTION VI.

Whether the Pope hath any Right to exerciſe a Juriſdiction over England.

BUT ſince my Diſcourſe is directed particularly to the *Catholicks of England* it will be moſt conſiderable to enquire, *whether the* Roman *Biſhop can juſtly claim any Authority over them?* and (if *Prejudices* were laid aſide) I doubt not but to make it evident, that *the Pope neither hath, nor ought to have any Authority over this Nation.* For firſt, let it be conſidered that *Britain was the firſt of the Provinces, which did publickly profeſs the Faith of Chriſt*, ſaith *Sabellicus* * which is alſo atteſted by other more Ancient Writers † So that it is agreed on all hands, here Was a true and perfect Church of Chriſt near five hundred years before they had any Communication with the Biſhop of *Rome*, or knew one ſyllable of this foundation-Article of the Modern Faith of that Church, *viz* of the Pope's *univerſal Supremacy*: It is alſo certain the Church of *Britain* was not ſubject to *Rome* at the time of the Firſt General Council at *Nice*; And in the Sixth Canon of that Council, it is decreed concerning the three *Patriarchs* Juriſdictions, *That the Ancient cuſtom ſhould be eſtabliſhed, that* Ægypt, Libya *and* Pentapolis *ſhould be ſubject to the Biſhop of* Alexandria, *becauſe the Biſhop of* Rome had

* Sabellic. *Enn. 7. lib. 5.*

† Tertul. *adv. Jud. c. 7.* Theodoret. *de cur. Græc. aff. Ser. 9.*

had the like Custom, and likewise so it was at Antioch, and in other Provinces the Priviledges should be preserved to their Churches, &c. * Now the Ancient Custom and Priviledge of this Church of *Britain* then was to govern it self without subjection to any Forreign Patriarch, and the Pope could not usurp any *Dominion* here afterwards, without transgressing this Canon of the most famous *General Council*; especially if we consider how this Canon was expounded in *Russinus*'s days, *viz.* *That* Rome *should have the Government of the* Suburbicarian *Churches* * And the Ancient Survey of the *Imperial Provinces* will tell you what the *Suburbicarian* Region was, *viz.* Three Islands, *Sicily*, *Sardinia*, and *Corsica*, and part of *Italy*, from the East-end to the border of *Tuscany* Westward: And this was all the ancient extent of the *Roman* Bishops Jurisdiction, the rest of *Italy* being under the Metropolis of *Millain*, which Church of old paid no *Subjection* to *Rome*; much less could any be due to him from *Britain*. Again, in the Third General Council of *Ephesus An.* 431. it was decreed, *That in all Dioceses and Provinces it should hereafter be observed, That no Bishop should henceforward lay hold of another Province, which had not formerly and from the beginning been under the power of their predecessors* * which Canon the Pope must break also, before he can assume a power over the

* *Can.* 6. *Concil.* Nicen, *juxt.* Dionys. Exig.

* *Histor. Eccles. lib.* 1. *c.* 6.

* *Concil.* Ephes. *Can.* 8.

the Church of *Britain*, which, with the Island of *Cyprus* and some other places, was its own head (as those Times phrased it) and subject to no foreign *Patriarch*: So that when *Augustine* the Monk (coming over to convert the Pagan *Saxons*) required the *British* Bishops to profess *Subjection* to the See of *Rome*; they did by virtue of these Canons refuse it, telling him, *They had a Patriarch of their own, to whom alone they were subject in Spiritual things under God*: And *Dinothus* Abbot of *Banchor* by divers Arguments shewed, *they owed no Subjection to the* Roman *Bishop*: as an Old Historian informs us* And accordingly the *British* Bishops retained their Old Rites different from *Rome*, and kept their Old Privileges, being consecrated by the Archbishop of St. *Davids*, and he by his own Suffragans, *making no Profession of Subjection to any other Church*, (saith their Historian*) which continued till the days of King *Henry* the First.

* Geofr. *Monmde Aug. vers. fin.*

* Gyrald. *Camb. Itin. l. 2. c. 1.*

The *Saxons* indeed shewed more respect to *Rome* because it had assisted in their *Conversion*; hence they sometimes asked Advice of the Pope, as of an Eminent neighbour Patriarch, but their Bishops never professed *Subjection* to *Rome*, nor did they owne his *Supremacy*, or look on him as an *Infallible Judge*, as appears by their not obeying the Pope's *Decree* made in a *Roman Council*, about restoring *Wilfrid* to his Archbishoprick of *York*, *An.* 680. And though the Pope had confirmed and recommended the Canons of the second *Nicene* Council

Council about *Images*, the *English* Church rejected and despised them, writing a Book to condemn *Image-worship*, in the name of all the Princes and Bishops of *England*, and sending it to *Charles* the Great of *France*, by the learned *Alcuinus*, as our Histories do attest *. And moreover it is evident that all *Ecclesiastical Laws* were then made by the *Saxon* King and Bishops, in their *Provincial Councils* by their own Authority, and often without so much as acquainting the Pope therewith, or desiring his consent thereto, or confirmation thereof: The Popes indeed about the latter end of the *Saxon* times began to degenerate in manners, and aim at high things in all the Western world: but this *Pride* was checked here, even as (as we shewed before) it was in other places: for when that insolent Pope *Hildebrand* (who first presumed to depose an *Emperour* *) took the boldness to require *Fealty* of King *William* the Conqueror, he answered him in this manner, *Fealty I neither have acknowledged, nor will I do it, because neither did I promise it, nor do I find that my Predecessors ever did it to your Predecessors*; as appears by the *Conqueror*'s Letter still extant * And when by *Policy* and evil Arts he had made some encroachments here, yet still his Power was esteemed no other than a *Temporal Power*, permitted by the favour of our Kings, not due by

* Hoved, *Annal. part.* 1. *p* 405. Matth. Westm. *An.* 793.

* Onuphrius *in Vit.* Greg. 7.

* Baron. *Annal. An.* 1076. §. 25.

by any Original Right: Hence the Historian saith, *That King* Henry *the First having subdued all his Enemies, feared none but the* Pope, *and that not for his Spiritual, but his Temporal Power* * And an old Record affirms that King *Henry* the Second smartly asked the Bishop of *Chichester*, *How he durst argue for the Pope's Authority which was granted by Man, against his Royal Power derived from God* †? The turbulent and seditious Attempts of *T. Becket* and his faction about that time, to subject the *English* Clergy to the *Pope*, are sufficiently known; but if our Ancestors (whom you call *Roman Catholicks*) had been of your Opinion in this great Article of Faith, they would not have made so stout an Opposition against the *Pope's Supremacy* as they did: It being apparent that the whole body of the Nation then looked on it as an *Encroachment* and an *usurpation*; for in the famous Statutes of *Clarendon* they condemn it, Decreeing among other things, *That all the Clergy should* bonâ fide, *swear to the King*; *and none should Appeal, but unto the Archbishop, or from him finally to the King, without particular Licence* * And to restrain his medling here, the Kings of *England* declared, they had a Right to forbid the *Pope's Legates* from entring into this Land, and often did prohibite them (even Qu. *Mary* her self exercising this Powe) yea, it was adjudged in a Parliament 25. *Ed.* 3. *To be Treason to bring in the Pope's* Bulls

* Matth. Paris. *An.* 1107.

† *Record. Antertio* Hen. 2.

* Matth. Paris. *An.* 1164.

here

here without the Kings consent, Stat. *de provisor.* Though the sending these be an act of Spiritual Jurisdiction; but it is plain they would not allow the Pope in those days to exercise *Spiritual Jurisdiction* here without the King's leave, for his very Excommunicating certain *English* Bishops in a Parliament 16 of *Rich.* 2. is declared to tend *To the open disherison of the Crown, and the destruction of the King, his Law, and all his Realms*, and a little after it is affirmed there, that the *Popes* attempts *be clearly against the Kings Crown and Regality*, used and approved in the time of all his Progenitors * finally therefore they all promise to stand with the King against all such Encroachments with their very lives: And if you be well versed (as becometh *English men*) in the *Histories* and *Statutes* of your own Country; you must needs know that the Authority which the Pope once exercised here, was gotten by taking advantages of the *necessities* of our Kings, and the *divisions* among the people. And in those Times which are accounted most *Popish*, it was checked by Laws, complained of in Parliament, and thought an *Oppression* by the wisest & greatest Subjects, so that the most Noble *Hen. de Lacy* Earl of *Lincoln*, in his dying Speech (to his Son in Law *Thomas* Earl of *Lancaster*) said among other things, *That the Church of England heretofore Honourable and Free was now enslaved by* Romish *Oppressions*: charging him *to stand up like a man for the Honour of God and the Church, and the Redemption of his Country*

* *Stat.* 16 Ric. 2di, *Statute Book pag.* 238.

Country * And the ſame Author tells us, that it was debated in Council at *London An.* 1408. *Whether all Payments and Obedience to the Pope ſhould not be taken away* *? Which ſhews, they thought it in the power of this Nation to take away his *Authority* here when they pleaſed: And they retained it, not as being neceſſarily or originally due to him, but only in reſpect of his being a Biſhop of an Ancient Apoſtolical Seat, as is evident from thoſe Inſtructions which King *Henry* the Fifth gave to his Embaſſadors, ſent to Pope *Martin* the Fifth, bidding them (if they perceived any delay in their affairs) to tell the Pope, *That their Maſter the King, if he yeilded not to his Demands would uſe his own power in theſe Particulars, for he did not apply himſelf to* Rome *out of neceſſity, but for reſpect ſake* * And therefore when this permiſſive *Authority* grew uneaſie to thoſe who had endured it for ſome time, it was rejected much more Legally than ever it was introduced, *viz.* by the *Regal Power* with the advice and conſent of the Lords and Commons in Parliament * And this is to be noted, the Clergy and Laity of this Parliament did hold moſt of the Opinions of the *Roman* Church in other things, and yet conſented to the aboliſhing the Pope's *uſurped Power* over *England*, as believing it to be an unjuſt

* Tho. *of* Walſing. *An.* 1312. *p.* 74. *num.* 20.

* Tho. Walſing *An.* 1408. *p.* 420.

* *Vitâ* Henr. Chichely, *pag.* 56. & 57.

* *An.* 26 Hen. 8.

juſt Encroachment: And *Stephen Gardiner* Biſhop of *Wincheſter* (a great Perſecutor of the *Proteſtants*) did then make a learned Oration *De veræ obedientiâ*, ſhewing that the King was by Right and by God's Law the Supream Head of this Church of *England*.

And now, that I may not only confute a falſe Opinion, but eſtabliſh the true, let me intreat you impartially to conſider, that as it appears the Pope is not *De jure* ſupream Head of this Church of *England*, ſo it is as evident, that the King of *England* is the Supream Head of the Churches in his own Dominions: For indeed all Chriſtian Princes are, or ought to be ſo in their own Dominions; whence it was that *Conſtantine* the Great did retain the Title of *Pontifex Maximus without any blot to his Chriſtianity*, ſaith *Baronius* * And the higheſt *Appeals* in all controverſies Eccleſiaſtical, even in matters of Faith, were made to him, though he uſed the aſſiſtance and Counſel of his Biſhops for determining them. And it is evident that he and his Succeſſors (as *Cuſanus* before confeſſeth) did call and Preſide in all General Councils, and ratified their Decrees, which were no Laws till they were ſtamped with the *Imperial Authority*: yea the *Imperial Code* ſufficiently witneſſes, that the Emperours made Laws concerning Religion, the whole Third book of *Juſtinian*'s *Baſilicks* being nothing elſe but Imperial Conſtitutions, *de Epiſcopis, Clericis & Sacris*: They alſo erected *Patriarchates*, and gave them ſupream *Eccleſiaſtical Juriſdiction* over ſuch Provinces as they pleaſed,

* *Annal. Tom.* 3. *An.* 312.

as

as at *Justinianopolis* in *Dacia* * and at *Ravenna* in *Italy* it self † which had no dependence on *Rome* till the time of *Constantinus Pogonatus*: And *all Ecclesiastical affairs depended on the Emperours*, (saith *Socrates* * so that Pope *Anastasius* calls the Emperor *Anastasius*, *The Vicar of God by the Divine command presiding over the Earth* ‡ An Authority like this also was exercised by the Western Emperors of the *French* Line, being styled, *The Rulers of the True Religion*, a Title given to *Charles* the Great, and to *Ludovicus*, by two several Councils which they had called * and the present *French* Kings do claim the *Supremacy* over the *French* Churches, as may be seen in *Bechellus* and *P. Pithœus* cited before. *Sect.* 5. One of the *French* Writers telling us, It is the Opinion of this Nation, that *Le Roy assisté de son Conseil d'estate est apres Dieu Chief Terrien de l'Eglise de son Royaume & ne pas le Pape* * And it may be proved concerning other Christian Princes, that they allow not the Pope to impose his Decrees on their King-

* *Imperial. Const. Novel.* II. *& Nov.* 131. *c.* 3.

† *Rescript.* Valent. 31. *An.* 432.

* Socrat. *Hist. Præm. ad lib.* 5.

‡ Anastas. *Pap. Epist. ad* Anastas. *Imp. ap.* Blulum *T.* 2. *par.* 1. *p.* 507.

* *Council.* I Mogun. *An.* 813. & *Concil.* II. Mogun. *An.* 847. *ap.* Bin. *T.* 3 *p.* 1. *Sect.* 2.

* Claud. Fauchet *en les Libertes de l'Egliſ.* Gallican. *p.* 234.

doms,

doms, nor to exercise any *Jurisdiction* among them but by their special License and consent, and prohibit his exercising any power over their Subjects when they please: And why may not the King of *England*, being a free and absolute Monarch, be allowed as great a Priviledge in his own Dominions? Do you not tell us, that Pope *Eleutherius* called King *Lucius* by the title of *Vicar of Christ* * and doth not King *Edgar* call himself *Christs Vicar* † and none taxed this Title then? Did not the *Saxon* Kings preside in all National Councils, and make Laws for Religion by the advice of their own Bishops, by their own Authority? Did they not erect new *Sees* for Bishops, and change them as they saw fit? Did they not invest all *Bishops by delivering the Ring and Pastoral Staff* *? And the same power was still exercised by K. *William* the Conqueror, for *all things both Divine and Humane depended on his Order*, saith an Old Historian * And when the Pope begin to encroach upon the King's *Supremacy* here in *England*, he was generally opposed, as we noted before. And in the aforesaid Parliament of *Richard* the Second, the Nation declared, *That they would not endure that the Crown of* England *should be submitted to the Pope, and the Laws and Statutes of this Realm by him defeated and avoided at his*

* *Epist.* Eleuth. *ad* R. Lucium *ap.* Spelm.

† *Leg.* Hyden. *cap.* 8. Spelm. *Tom.* 1. *pag.* 438.

* Ingulph. *hist.* p. 902.

* Eadmer. *hist.* p. 6.

pleasure

pleasure * for *Bracton* our most famous Lawyer affirms, that *The Kings of England have no Superiour on earth but God*: And accordingly the Kings and Parliaments of this Nation made Laws in reference to *Religion* as they saw expedient, and among the rest they enacted many Laws in a direct opposition to the Pope's *Spiritual* as well as *Temporal Jurisdiction*, declaring thereby, that *they esteemed him no Head of this Church, but an ambitious and dangerous Encroacher upon the Rights of the Crown*, as you will find by perusal of those several *Statutes* cited in the Margin * By which Laws long since enacted, it is declared to be *Treason*, to receive or harbour any Agents or Emissaries from *Rome* against the King's Proclamations, and without his special License: Upon all which Considerations the Judges have declared, that the Act of Parliament for *Restoring the Supremacy over the Church unto the Crown, was not the introducing a New Law, but a declaration of the Old* * For it was many hundred years before, that King *Henry* the Second did declare, *That he would account it High-Treason in any man that should affirm*

* *Stat.* 16 Ric. 2. c. 5.

* *Stat.* 25. Ed. 3. *de Provisor.* *Stat.* 27, 28. Ed. 3. c. 1, 2. *Stat.* 28 Ed. 3. c. 3. *Stat.* 2 Hen. 4. c. 3. *Stat.* 6 Hen. 4. c. 1. *Stat.* 7 Hen. 4. c. 6. *Stat.* 3 Henr. 5. c. 6.

* Coke 5. *Rep.* Cawdry's Case, fol. 8.

* Spelm. *Concil.* T. 2. p. 58.

the Pope's Authority was above his * And before that, *Anselm* was told, *That it was impossible for him to keep the Faith which he owed to the King and to pay Obedience to the Pope contrary to his* Royal *Pleasure* * Which (methinks) may fitly admonish you who do own the *Pope's Supremacy* over *England*, and yet glory much in your

* *Rex ad Anselm. ap* Eadmerum *pag.* 62.

Loyalty to the King; to enquire how these two can stand together? Our Saviour saith, *No man can serve two Masters*, Matth. 6. 24. however not two Supream Lords. neither can there be *two* highest Powers in one Kingdom, nor can any Subjects obey both, since they will sometimes command contrary things: 'Tis true, if the *Roman* Bishop would profess to our King, as his Predecessor *Leo* the Fourth did to *Lotharius* of *France*, *Concerning your* Capitulars *or* Imperial Precepts, *we through the assistance of Christ promise as much as we are able to keep and conserve the same for ever* * If he would acknowledge himself subject to our King in his Dominions, as his Predecessors were to the Emperors of Old; if he behaved himself toward his Majesty, as St. *Gregory* did to *Mauritius*, who calls that Emperour, *his Lord*, and himself, *his Servant*, declaring, that *He was subject to the Emperours commands, and accordingly had done his duty in publishing a Law (which the Emperour ordered him to promulge) though for his*

* Leon. *Epist. ad Lothar. & Lud. Aug. ap.* Grat. *dist.* 10. c. 9.

his own part he thought it not agreeable to the Laws of God * If the present Popes claimed no more than a *Primacy* of Order and Precedency among other Bishops, then the case might easily be determined: But you know of later times the pretences of *Rome* are much higher, for she challenges a *Supremacy* over all Christian Princes, a *power* to depose them, an *Authority* to abrogate or dispence with their Laws, and absolve their Subjects from their Allegiance, a *Priviledge* to be appealed unto as to the last and highest Tribunal on Earth; So that Clement the Fifth is recorded in the Acts of the Council of *Vienna* to have said, *That all the Right of Kings depended on him alone* * and *Boniface* the Eighth owned himself not *only Lord of France, but of all the world* † for so *great was the Impudence of this* Boniface (saith the *French* Chronologer) *that he presumed to affirm the Kingdom of* France *was a Fee of the Papal Majesty* * And as to this Kingdom, Pope *Innocent* the Fourth saith, *That the King of* England *was his Vassal and his Slave* † and they esteem *England* also a *Fee of the Papacy*, and so is *Ireland* too it seems. Whereupon the Pope hath dared to nominate a King of *Ireland*, and hath given away the Kingdom of *England*

* Gregor. *Epist. lib.* 2. *ad* Maurit. *Ep.* 62.

* *Concil.* Vienn. *sub* Clem. 5.

‡ Papyr. Masson. *Vit.* Bonif. 8.

* Tilius *Episc.* Meld. *Chronic. de Reg.* Fran. *An.* 1302

‡ Matth. Paris. *ad An.* 1253

to those who attempted to conquer it; he hath condemned our Laws, Excommunicated and Deposed our Princes, and absolved the Subjects of *England* from their Allegiance; upon which, both formerly and in our times, many of your Party have entred into bloody Conspiracies and open Rebellion: So that now it appears, the *Pope* claims an absolute Supremacy over our King and his Realms, and how he can be a good Subject of the King of *England*, who professes Obedience to this Foreign Princely Prelate, is very hard to be understood: If you believe this claim, and owne the *Pope* to be above the King, you must then obey him, even when his Orders contradict those of your lawful Sovereign, and so you are the *Pope's* Subjects, not the *King's*; nor can his Majesty have any security of your Allegiance, any longer then it pleases the *Roman* Bishop, to whom he Reigns over you at the *Pope's* mercy. I know many of you *English Catholicks* have so Loyal an affection for the King, that your Church-men are forced to invent many plausible pretences to perswade you, that the *Supremacy* claimed by the Pope doth not entrench upon the King's *Supremacy*, telling you, that *you need not obey the Pope if he commanded you to fight against your King*; wherein they put a fallacy upon you, for they know the Pope can Excommunicate, and Depose him (even for a *very small matter*, say your *Canonists* *) and then he is no longer *your King*: They pretend further, this Supremacy over *Kings* in *Temporals*, is not the *Doctrine of your Church*, but only

* *Gloss. in Decret. dist. 40. c. 6. Si Papa.*

only of some Jesuites, upon whom they lay all those foul Doctrines of *Deposing* and *Murthering Kings*, so wickedly maintained by divers eminent writers of your Church *

But this is a delusion also, for when or where did the Pope, or the Heads of the *Roman* Church, condemn these Opinions, or suppress these Seditious Books, nay, on the contrary, the Books are approved, and the Authors preferred at *Rome*, even when *France* condemns them * And those honest and loyal Secular *English Priests* that have ventured to write against this *usurped power* of the Popes over Kings in Temporals, (though they held his Supremacy here in Spirituals) have been persecuted almost to death by the *Roman* Bishop; they have been suspended, and their Books condemned, and their persons so odiously represented that no *English Catholicks* durst harbour them; witness the learned *F. Preston*, under the name of *Roger Widrington*, in King *James*'s days, with his fellow-Priests, and *Peter Walsh*, Author of the *Letter to the Catholicks*, who is at this day a great Sufferer by the Pope's means, merely for writing, that *you of the* Roman *Church ought to be loyal to the King in all matters of Temporal cognizance*; a clear evidence, that (whatever your Church may pretend) they will not endure that any of you Catholicks shall hold the *King*'s power to be above the *Pope*'s in any thing; and consequently they will not allow

* Mariana, *lib. de Rege.* Suarez *defens. Fidei, & lib contr. Regem Magn.* Britan.

* *Answer to* Philanax Anglicus, 125

low you to be good Subjects. Now to sum up all these particulars, how grievous an abuse is it for a Foreign Prelate, whose Predecessors had no Authority here at all, to usurp such a power over you as to impose new and inexpedient Articles upon you? Why should you enslave your selves to him that cannot have so much as a *Spiritual Jurisdiction* here without breaking the Canons of the most famous *General Councils*? Why may you not take the same liberty to oppose his *Decrees*, that your Ancestors in all Ages have done? they whom you account good Catholicks rejected his *Doctrines* sometimes, despised his *Bulls* and *Excommunications* frequently and always opposed his pretended claim of a *Supremacy* over this Nation; why should you call that an *Article of Faith*, and account it the principal point of Religion, *viz. That* England *ought to be subject to* Rome; which even in those you call *Catholicks*. *Times* was declared to be no less than *Treason*, and no other than an Opinion that did destroy the *Prerogative* of the King, the *Priviledges* and *Liberties* of this Church, the *freedom* and *quiet* of all *English* subjects? They were *Romanists* in other Points who condemned *Appeals* to *Rome*, and maintained, that *the Crown of* England *was in no Earthly subjection*, and that *the King had no Supreme but God onely*; who counted all the *power* which the Pope ever had here, merely *permissive*, tolerated by this Nation so long as they pleased, and such as might be curbed, lessened, hindred, or taken away by the Supreme Authority of this Nation when ever they saw expedient: It was a King and

Parli-

Parliament of your *Religion* in moſt points, that reſtored the King to his juſt *Supremacy*, and took away the precarious or uſurped and much abuſed *Power* of the *Roman* Biſhop here; they thought a Supremacy in *Spirituals*, as to this Kingdom, was more than he had Right to, but he and his Agents expect to be allowed to overrule the *Temporal Laws* alſo. Me-thinks, if you have the Nobleneſs and Gallantry of true *Engliſh Spirits*, your affections for the *Roman Church* ſhould not rob you of your love to your *Native Country*, nor ſuffer you to endure thoſe *Pretences* which diſhonour the *King* and deſpoil him of his *Ancient Rights*, and enſlave this free *Church* and *Nation* to one that only ſeeks his own ends in claiming this *Subjection*; for though the holding the Pope's *Supremacy* doth contribute to the ſupport of his own Grandeur, yet it doth not further any man's Salvation, and it is ſo far from doing any good in thoſe Nations where it is allowed him, that it might be made appear, the ſetting up and abetting this *Supremacy* hath occaſioned the murther of many *Princes*, ſtirred up the complaints of all ſorts of people, and filled *Chriſtendom* for many Ages, with *Maſſacres*, *Treaſons*, *War* and *Bloudſhed* p. which was ſo notorious in the *German* Empire, that it came to be a Proverb, ſaith *Guicciardine*, *It is the property of the Church to hate the Cæſars*: And the miſchief it hath done in *England* (by rifling the Nations wealth before the *Reformation*, and diſturbing its Quiet ſince) is

p *See the Anſwer to* Philanax Angl. *chap.* 4. *p.* 72.

so well remembred and so deeply resented, by the generality of the people, that they will never endure that heavy Yoke any more, nor can they be perswaded scarce ever to esteem them *Loyal Subjects*, or true to their Countries *interest*, who do not renounce this unjust and odious *Jurisdiction*. Why therefore (*O my Friends*) will you be so Imprudent, to oppose the *Rights* and *Prerogative* of your Lawful Sovereign, the *Priviledges* of that Church wherein you were born, the *Freedom* and *Interest* of your beloved Country, the *desire* of your Fellow subjects and best Friends, yea, and your own *liberty*, also? Why will you oppose (I say) all these, merely to support an unjust and groundless *power*, which no *Ecclesiastick* ought to have any where, much less in so remote and so free a *Monarchy*? to support a *Power* which is Inconsistent with the *Security* of the Crown, the *Peace* of the Kingdom, and the *welfare* of Private Persons? *S. Peter* never bid any to honour his Successor the Pope thus, but his Opinion was, *that you must submit to the King as Supreme*, 1 Pet. 2. 13. and his Counsel follows thereupon, *viz.* that you should *Fear God and Honour the King*, v. 17. Saint *Paul* commands *Every Soul to be subject to the Higher Powers* Rom. 13. 1. *Neither* Bishops *nor* Apostles *themselves are excepted*, saith *S. Chrysostome*. And Saint *Bernard* tells, Pope *Eugenius*, that *the Apostles were forbid to exercise Dominion*, Luke 22. 25, 26 and therefore he adds, *If you would have Apostolical and Royal Power together, you lose both*

q. Finally therefore, it is unreasonable for the *Roman* Bishop to challenge such *Authority* here, and the Laws of God and Man forbid it, so that I may expect you shall be so far from receiving any *Articles* for the sake of this Authority, that you shall not scruple to renounce the *Authority* it self, which was so ill-gotten at first, so wretchedly abused while it did obtain, and so legally taken away at last; and in so doing you will demonstrate your selves to be Loyal to your *King*, Faithful to your *Country*, Friends to your own *Liberty*, and men of an *un-inslaved* Understanding.

q Bern. *ad* Eugen. *Pap. de consid. l.* 2.

SECTION VII.

Advice to the Engliſh *Catholicks to forſake the Opinions of* Rome, *and embrace the Religion of the Church of* England.

TO Conclude, as my pity to ſee you ſo miſerably impoſed on, hath moved me to endeavour by theſe plain and cogent Arguments to reſcue you from that yoke; which neither we nor our Fathers were able to bear; So my deſire of your perfect Freedom, and my unfeigned wiſhes for your Temporal, Spiritual and Eternal welfare, do prompt me to adviſe you to comply with the *Religion of the Church of* England, and this Advice is not only grounded upon the foregoing conſiderations, but may be farther preſſed upon theſe Motives:

1. If you conſider the excellent method of our Reformation, which was ſo neceſſary at that time, that for ſome ages before, the wiſeſt and beſt men of the *Roman* Church had not only confeſſed there was great need of it, but had complained for want thereof, and preſſed the Pope earneſtly thereunto, witneſs the Judicious Epiſtle of *Rob. Groſthead* that

that pious Bishop of *Lincoln*, to Pope *Innocent* the Fourth, yet to be seen in our Historians *r.* the publick complaint of the *English* Church in the Council of *Lyons* *s.* the private Writings of *John Gerson*, *Nich. Clemangis*, *Æneas Sylvius* (afterwards Pope) and many others: And at least One Hundred Years before *Luther*'s time a Reformation was urged for in the *Pisane* Council *t.* and that so strongly, that before the Election of a Pope, the Cardinals solemnly promised, *who ever of them should be chosen Pope, that he would before the dissolution of that Council Reform the Catholick Church as well in the Head as the Members u.* And when *Alexander* the Fifth was chosen, *He promised to take care of a General Reformation, and that pious and Learned Men should be chosen in every Nation to treat with the Cardinals about it x.* But after all, neither he nor his Successors would ever Reform either their Doctrines or Practices, being more intent upon their private advantage, than the General good, and more moved with Cardinal *Scomberg*s Counsel, than by all the former complaints, who told the Pope. *That by the Reformation it would*

r Matth. Paris. an 1253.

s Ap. Binium. Concil. Tom. 3 p. 2. fol. 729, &c.

t Council. Pisanum an. 1411.

u Concil. Pisan. Sess. 16.

x Et Sess. 20. ap. Binium Tom. 3 p. 2. p. 836.

would be confeſſed that the things provided a-gainſt, were deſervedly reproved by the Lutherans, *which would be a great abetting to their whole Doctrine*, Hiſt. Conc. *Trent. l.* 1. *p.* 83. which is to reſolve to Err always, rather than to be thought to have once erred; and herein the *Roman* Church is of the ſame humour with thoſe Gentiles to whom *Arnobius* ſpeaks, *What you have once done without reaſon, ye defend, leſt you ſhould ſeem formerly to have been ignorant, and you account it better not to be overcome, than to yield to plain and confeſſed truth* y. Wherefore ſince *Rome* reſolved not to Reform, *England* (having firſt reſtored her King to his ancient and juſt Supremacy) reſolved to reform it ſelf, without the Pope's leave or conſent, knowing full well they had Authority ſufficient among themſelves to order the Affairs of Religion, which had been Regulated many hundred years in this Land by the King and his own Biſhops, without any dependence on the Pope at all: Thus the Kings of *Judah* reformed their Kingdoms of Old; thus the King of *Spain* with *Leander* Biſhop of *Sevil* reformed that Kingdom from *Arianiſm* without the Pope z; and thus King *Edgar* intended to proceed in the Reformation of the *Engliſh* Church of old, when he told his own Clergy, *I have* Conſtantine's *Sword in my hand, and you have* Peter's *in yours*

y Arnob. *adv. gentes, l.* 6. *p.* 197.

z *Conc.* Toler. 3. *An.* 589.

&c. That

2. That is, we need no farther Authority or Power to reform than what we have within our selves: The Kings of this Nation, with the advice and consent of their Bishops, Barons and Commons had been always wont to order Ecclesiastical Affairs as they thought meet, not heeding whether the Pope were pleased or displeased thereat; And accordingly this happy Reformation was made by the Supreme Power of this Kingdom, upon mature deliberation, in a Regular, Orderly, and Legal way; and it was managed with so much moderation and prudence, that the *Romanists* of *England* said little against it, but Communicated with this Church (after the Reformation) till the Pope for his own ends forbid them so to do; but I hope his Prohibition without any just reason, shall not outweigh the Supreme Authority of your own Nation, with *you*, who profess your selves to be Loyal Subjects, and for the *interest of* England; and since there was such need of Reformation, such obstinacy in *Rome*, such Authority here, and so orderly proceedings in this Reformation, I think all Good Christians and sober men, being Natives of this Land, ought to submit unto it.

a. Edgar. *Ap.* Ailred. *Col.* 361.

II. You will be farther perswaded hereunto, by considering *the Doctrine* of this Church, which agrees with primitive Christianity, in that it obliges you to believe nothing as of necessity to Salvation, but what may be plainly proved out of Holy Scripture; and

and for this reason you must still hold the three Creeds of the Apostles, of *Nice*, and of *St. Athanasius*, all which the Church of *England* intirely believes. *And he onely is a Heretick which follows not this Holy Rule* (say the Constitutions of *Theodosius* and *Gratian*) *but they are Catholicks that embrace it*: In this Church we give as much honour to, and obey more Canons of, the first Four General Councils, than they of *Rome* do; we approve of that Exposition of Scripture which hath the consent of the Fathers of the first three or four Centuries, yea we hold all that the Church of *Rome* it self held as necessary to Salvation for Five or Six hundred Years together: And it is very remarkable that a *Romanist* may turn Protestant without adding any one Article to his Faith, but a Protestant cannot turn to *Rome* unless he embrace many new Articles; for our Doctrines are generally confessed by both sides to be true, but those of the *Roman* Church are rejected by our Reformers, as Novel Additions, and such as have no good foundation in Scripture, nor Genuine Antiquity; And therefore the Protestant Doctrines are the surer and safer, as in which both sides agree; For Example, We and they both hold, there are two States after this Life, Heaven and Hell, but they add a third, which is Purgatory, and this we deny: We and they both say, that sins are to be remitted by the merits of Christ's death, but they add the merits of the Saints, and their own satisfactions with the merit of their own

good

good works; which we deny to be Explatory, or such as can merit Remission for us: We hold there be two Sacraments; Baptism and the Eucharist, these they confess are the Chief, but add five more, to which we affirm the name of Sacraments doth not properly belong: We say that God alone is to be worshipped, they confess he is chiefly to be worshipped; but then they say the Blessed Virgin *Mary*, Angels, and Saints are to be worshipped also, which Additions we deny: We say Christ is our onely Mediator and Advocate, they confess he is principally so, but add, that Saints and Angels are so in an inferiour manner, which we utterly deny: We say Christ is really present in the Sacrament of the Altar, this they confess, but add, he is corporally there by the Transubstantiation of the Bread, *&c.* and this we deny: We say the Scriptures are the Rule of Faith, and they will not absolutely deny it, but add their own Traditions, which we reject: We say there are XXII. Books of the Old Testament Canonical, and they confess these all to be so, but they add divers, and call them Canonical, which we affirm to be Apocryphal: I could give more Instances, but these may suffice to shew that the Protestant Doctrines look most like the Ancientest, as being received by both Parties, but the *Roman* Opinions are Novel Enlargements added to the Old Catholick truths, so that a Protestant becoming a Romanist must take up many Articles barely upon the credit of that Church, and begin to believe many things

anew, queſtioned by the bigger part of Chriſtendom; but a Romaniſt turning *Proteſtant* retains all the Old Eſſentials of his former Faith; and doth onely become a *Primitive Roman* Catholick.

III. The *Diſcipline* and *Government* of the Church of *England* are more agreeable to Primitive *Patterns* than thoſe of the preſent *Roman* Church are: Our King hath the ſame Power that the Religious Kings of *Judah* had, the ſame which the great *Conſtantine*, and the ſucceeding Emperors for many years enjoyed, the ſame power which the ancient Kings of this Nation exerciſed, *viz.* A power to conveen his Clergy, and adviſe with them about affairs of the Church: A power to ratifie that which the Biſhops and Clergy agree upon, and give it the force of a Law: A power to chuſe fit perſons to Govern the Church, a power to correct all Offenders againſt Faith or Manners, be they Clergy, or Lay-men: And finally, a power to determine all Cauſes and Controverſies Eccleſiaſtical and Civil, among his own Subjects (by the advice of his Counſellors) ſo as there lies no appeal from his Determination; and this is that we mean when we call him *Supreme Governour of this Church*, which our King muſt needs be, or elſe he cannot keep his Kingdoms in peace. Beſides for Spiritual Juriſdiction, and ſacred adminiſtrations, we have a Patriarch of our own, The Archbiſhop of *Canterbury* Primate of all *England*, whom *Urban* the Second call'd *the Pope of the*

the other World *b*. And his See was usually styled, *The Chair of the* English *Patriarch c*. and is reckoned among the Patriarchates by a Foreign Writer *d*. And now his Priviledges and Liberties are restored by Law, and his Title and Authority confirmed; so that there lies no appeal from him but to the King; we have also Right Reverend Bishops, together with other inferiour Priests and Deacons (the only Primitive and proper orders of the Clergy) who can prove their Ordination to be as good as any of the *Romish* Priests can do *e*. and are now Consecrated and Ordained by a more excellent Form, and more agreeing to the eldest times, than *Rome* it self can shew; and if you will judge impartially, it must be confessed that the Clergy of *England* are altogether as Learned, and generally more painful and pious than in any Catholick Country whatsoever: Our Canons for Ecclesiastical Government are all founded on the Canons of Ancient Councils (as I could should shew by particular induction, if time would permit) and for the Exercise of our Discipline it is managed with more moderation, and ease to the people than that of the *Roman* Church is.

b Malmsbury *de Pontif. L. 1. de Anselmo.*

c Eadmer. *Cant. p. 113.*

d Duaren. *de benef. lib. 1. c. 9.*

e Mason *de Ministerio Anglicano.*

IV. You may consider our *Divine Service* and *Sacred Administrations*, which (as far as ever

ever God made neceſſary to Salvation) may be had in this Church: We have the Holy Scriptures plainly tranſlated, learnedly interpreted, and practically Preached; We have daily Prayers, by a *Form* ſo Grave and ſo Agreeable to the undoubted parts of ancient Liturgies, that it may challenge all *Chriſtendom* to produce any thing ſo conſonant to the pureſt Primitive Devotions; A *Form* which hath all thoſe parts of the *Roman* Offices which were known and uſed in the firſt three Centuries, but wants all the Innovations and Corruptions of the preſent *Maſs*; and is uſed in *English* for the benefit of the meaneſt Chriſtian in our aſſemblies: We have alſo thoſe two Sacraments which Chriſt ordained (and many of the Elder and later Doctors owne no more ſ.) As for the other five Rites falſly called *Sacraments*, *viz.* Confirmation, Matrimony, Holy Orders, viſiting of the Sick, Repentance and Satisfaction for wrongs done, we retain theſe, but not by the name of Sacraments, keeping the Primitive and main part of them, onely attended with fewer Ceremonies: We preſs and practiſe alſo Charity and good works, as much as the *Roman* Church doth; and it may be demonſtrated that more and greater gifts have been given in *England* to pious uſes, by private perſons ſince the Reformation, than in two Centuries before: And though we dare not ſay we ſhall

ſ Ambroſ. *lib. de Sacram.* Aug. *Doctrin. Chriſt l. 3 c. 9.* Paſchaſius *de Cœn. Dom.* Beſſarion. *de Sacram. Euchar.*

shall merit Eternal life by them (because that is the gift of God) yet we believe none can come to Heaven without good works: In a word, the Church of *England* worships God as he hath prescribed in Holy Scripture, She commands all that he enjoins, and forbids all that he prohibits, and therefore wanteth nothing that is necessary to Salvation.

V. You may look upon our Ceremonies, which are few and easie, ancient and significant, and though we do not place so much Religion in Externals as the Church of *Rome* doth, yet here is prescribed all that is needful for decency and order, *viz.* That the Clergy always wear grave and distinct Habits; and have peculiar Garments in Divine Administrations, that Churches be adorned and neat, that the People be Reverent in God's House, that the memory of our Saviour's chief Acts, and the Festivals of the Holy Apostles be religiously observed; That *Lent*, with the Vigils of great Feasts, the *Ember* weeks, and all the *Fridays* in the Year, be kept as days of Fasting or abstinence, and if some Protestants do not observe them, yet others do, and are commended for it, and you may follow the best, not the most: you will have more liberty (by turning to the *English* Church) as to Circumstantials, and greater helps as to the Essentials of Religion: So that it is upon all accounts your wisest and safest course to embrace this so True, so Primitive, so Pious, and so Rational a Religion. Let me therefore shut up my *Charitable* and *Friendly Advice* by Requesting you to consider all these things with-

our-

out prejudice or passion, and then I hope you will perceive how much the Religion of this Church excells that of *Rome*, in Antiquity, Integrity, and Usefulness, and no longer suffer your selves to be so sadly Imposed on, and so miserably made to serve the ends of Avarice and Ambition: And if you have taken such prudent and pious Resolutions, you shall not only be freed from the inconveniences you complain of here, but also have better assurances of your Salvation hereafter, than the *Roman* Church can give you; For there you have only the words of their Priests for it, whose interest, and whose practice it hath been to deceive you; But here you shall have all the assurances which the Word of God can give you, provided you become Reformed in your Lives as well as in your Religion, and will leave off your old Vices, as well as your old Opinions; For unless we can perswade you to become Proselytes of Righteousness, we shall not much value the gaining you over to our Profession; because we know it is neither the being Papist nor Protestant will save those that live in their sins; But this Religion is the better chiefly in this, that it is most likely to bring you to unfeigned Repentance, and the practice of real Holiness. And if you desire farther information in these Particulars, let me advise you to consult the late Eminent Protestant Writers, together with some of the most able and ingenious of the *English* Clergy, whom you will find very willing and ready to give you more full satisfaction, and to be men that have no designs upon you, but to direct you in the best

best way to Heaven: And doubtless, if you would but try the difference a-while, a little experience would teach you, how happy and advantageous a change he makes, who forsakes the Religion of *Rome*, and embraces the Communion of the Church of *England*.

FINIS.